

MARRIAGE AND FAMILY LIFE IN TONGA:
STRATEGIES TO STRENGTHEN MARRIAGES AND FAMILY
LIFE IN TONGAN VILLAGES
THROUGH THE FREE WESLEYAN CHURCH OF TONGA

A Professional Project
Presented to
The Faculty of the School of Theology
at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Samiuela Toa Finau

May 1979

This professional project, completed by

SAMIUELA TOA FINAU,

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Howard Chenebell

Ignacio Estrada

April 10, 1979
Date

Joseph C. Hough
Dean

"The purpose of pastoral care is to release the
power of individuals and groups to become more
the pilots and less the prisoners of social
change."

Howard and Charlotte Clinebell, "Report on Howard and Charlotte's
Four Months of Workshops in the South Pacific"
June through September, 1975, page 12.

ACKNOWLEDGMENTS

I would like to acknowledge my gratefulness to the Board of Global Ministries Crusade Scholarships for the financial support they have provided for my study at the School of Theology at Claremont. Also, I would like to thank the Holliston Foundation of Pasadena; Anau Pulu, and the contributors from the Tongan United Methodist Church in Salt Lake City; and Rev. Pouono Niusini and contributors from the Tongan Church in Honolulu for their help.

My deep appreciation goes to my two advisors. To Professor Howard Clinebell I am indebted for the inspiration supporting my own personal interest in the subject of this Project. To Professor Ignatio Castuera, I am indebted for the inspiration for the theological concern. Their constructive criticism of earlier drafts helped me to produce a much better manuscript.

The success of the research was due to the love and personal concern of persons and groups as follows: Dr. S. 'Amanaki Havea of Tonga, now the Principal of the Pacific Theological College, Suva, Fiji. Ronald and Fotokalafi Vea and their family; Salesi and Sela Havea of Nuku'alofa; Lipoi Tupou and the Kava Tonga Club; Paula Bloomfield and the men from Sia'atoutai Theological College; Rev. Sione Siketi and the couples from the Haveluloto Congregation; Solomone and Puli Finau of Tongoleleka; Rev. 'Epalahame Tu'uheava and the couples from the Tongoleleka Congregation; and finally, my fellow clergymen who participated in the research. To them I say, MĀLŌ (Thank You).

Last, but not least, I want to thank my wife, Judy, for typing the manuscript.

Chapter

Page

B. On Marriage and the Church	71
C. On the 'Api and the Church	73
D. The 'Api's Living Resources and the Church	74
5. Questionnaire Distributed to the Clergy	75
A. Demographic Data	75
B. Purpose of the Questionnaire	76
6. Summary	80
7. Tape Recordings	82
Tape One	82
Tape Two	83
Tape Three	84
Tape Four	86
Summary	88

PART II

V STRATEGIES TO STRENGTHEN MARRIAGES AND FAMILY LIFE IN TONGAN VILLAGES	92
1. A Training Team Workshop	93
2. Leadership Training Workshop	97
3. A Marriage Enrichment Retreat Program	98
4. A Family Enrichment Camp	101
5. A Strategy for the Existing Annual Family Week Program	104
6. Strategy for an Initial Visit to a Village Church to Present the New Model	109
7. Relationship With the Family Life Division of the Pacific Conference of Churches Centered in Suva, Fiji	111
8. Strategy to enhance the Village 'Api Living Resources through the Church	112
9. The Implementation of the New Model	118
VI TOWARD A THEOLOGY OF PASTORAL CARE IN THE TONGAN CONTEXT	120
1. The "Slumbering Tenifa"	120
2. The Tongan Dualistic View of Life	121
3. Theologising	122
4. The Biblical Motif of the Shepherd	124
5. A Theology of Engagement	130
VII INTERPRETING THE NEW MODEL TO THE TONGAN MIND	135
A. Hindering Factors	135
B. Counter-Action Plans	139
C. Advantages of the New Model	142
Conclusion	144

Page

APPENDIX	145
A. Questionnaire to Couples	146
B. Questionnaire to Clergy	155
C. Map of Tongatapu	160
D. Map of Ha'apai	161
BIBLIOGRAPHY	162

ABSTRACT

The project examines as its central problem, the failure of the Free Wesleyan Church of Tonga to be adequately sensitive to the relational needs and material needs of marriages and family life of its congregations in Tongan villages.

The problem is primarily derived from the theology that was introduced by the missionaries during the nineteenth century. This theology is "Salvation of the soul" centered, and has very little to do with the value of human existence here and now. The church's present theological outlook has prevented it from discovering the humanness of the Gospel message and its relevance to human existence here on planet earth.

In the society at large, Tonga's problem of population growth has intensified the shortage of land, and it only aggravates the acute problem of unemployment. Our socio-political system and its enslaving elements have become a major hindering factor against personal growth, creativity and productivity. This gives birth to a general lethargy and acquiescence among villagers. On top of all these, are the social confusion and frustrations brought about by the winds of social change which have shaken the roots of Tonga's traditional and social norms. These confusions and frustrations have heightened the level of despair and anxiety among villagers. The villagers are neglected by the church, they are "like sheep without a shepherd."

The research strongly confirms the central problem raised by the

project. The research also strongly appeals for new ministries to strengthen marriages and family life in Tongan villages. The project works toward the thesis that a new theology should be sought to provide a theological foundation for a new model of ministry to fill in the existing vacuum in the church's existing ministry. Strategies for a new model of ministry are introduced in the hope that it will help the church to present a more wholistic ministry where the wholeness of the gospel can address the whole person.

The project seeks to suggest such a theological outlook and pastoral concern in the hope that it will motivate the acceptance of the new model which it considers to be appropriate.

x

PART I

1

CHAPTER I

INTRODUCTION

THE PROBLEM

The Statement of the Problem:

The Free Wesleyan Church of Tonga has been, and still is, inadequately sensitive and responsive to the relational needs and material needs of marriage and family life in its village congregations.

The Importance of the Problem:

The problem has been contributing to the development of a type of mentality that is widely manifested in feelings, attitudes, and actions, in the Tongan life scene today. It has widened the dualism between the sacred and the secular, between body and soul and between religion and daily living. The nineteenth century missionaries introduced to Tonga a theology that was more interested in the salvation of the soul, and heaven, than in the life here and now. This dualistic and heaven-oriented mentality has become an important element of Tongan emotion and rationale. This gave birth to the belief that God the almighty one, without the participation of men and women, can provide the solution for every problem of human existence. Within this mentality, all human affairs are divided into two distinct realms. On the one hand are the "ngaahi me'a fakalotu" (Religious things) and on the other, are the "ngaahi me'a fakaemamani (things of the world). Both the relational needs and material

needs of marriage and family life fall in the latter realm and are therefore seen as of no concern for the church. The problem has contributed to a distorted image of the gospel.

The church has been successful in ushering in the transition from traditional marriage to christian marriage, but has done nothing to enrich and strengthen the marital relationship. The church has adequately performed the official rites of the marriage, baptism and funeral services, but it has failed to minister effectively to its families between these important events of their life span. The church's failure to faithfully serve the institution of marriage and family life led it to ignore untapped goldmines of human personality. This failure of the church impoverishes its ministry to the village community and the family members in their life pilgrimage. (Fortunately, the dynamism of Tongan communalistic spirit, and positive traditional customs has been able to offer a ministry of caring for marriage and family life, and gave marriage a sense of security).

The problem has been limiting the scope of the church's ministry which partially contributed to the lack of motivation, incentive and purpose among villagers. The passivistic nature of the church's ministry today has not encouraged creativity, self-esteem and productivity in the villagers' own life program. Finally, the problem reveals the church's failure to apply the practicality of the gospel message to the total life of persons here and now.

THE RESOLUTION OF THE PROBLEM

The Thesis:

The problem can be gradually eradicated by Christians becoming more aware of the value of life here and now, by developing a theology and strategies of pastoral care that will endorse their claim for the appropriateness of the LOTU (religion which here applies to christianity) to their daily living. The purpose of this project is to develop such an action plan in relation to marriage and family life in both its theoretical and its practical aspects. The author hopes to implement the plan when he returns to Tonga.

The Implication of the Thesis:

The church must attempt to eradicate the existing theological view which made it into the now "lordly church". This view has prevented the church from becoming the "servant church". A servant church should minister to its people in their total needs. The church must act drastically to unfold the humanness of the Gospel message to the total person. It must utilize existing tools from the indigenous traditional customs, not only to preserve them, but also to enrich and strengthen our strategies and the execution of the same. Herein lies the hope for a ministry that will prove viable, relevant and practical within the wider process of the contextualisation of the gospel message.

The present teaching of the church has influenced villagers to believe that serving the church is a higher commitment to God than serving

one's own family. But the new awareness of the humanness of the Gospel message will heighten the self-esteem of the individual before God and society; a society where life is group oriented. The church must be able to affirm to the villagers their God-given worth as human beings, their somebodiness. This will help restore self-esteem and creativity, and generally eradicate the acquiescence, both within the church's machinery and its congregations.

This new approach must not give way to any superficial solution. Rather it must pursue its purpose into the depths of the problem. Only then will a more viable theology and strategy open up new horizons for a new type of ministry to fill the vacuum within the existing ministry of the church to village families.

The Preconditions for the Resolution of the Problem:

Understanding of the current religious position of the people is a vital precondition for the resolution of the problem. The main source of religious teaching and thinking is the Bible, and this must be taken into account. An understanding of the traditional customs, and the flow of life energy within the social structure is another vital precondition. This socio-religious background should be understood in depth as the drawing board for theory and practice. Doors will still be open to other theologies and sciences for information and enrichment. Theologising is a vital precondition. A biblical theology will be the most relevant and meaningful. One advantage of a Biblical theology approach is that the Bible is the most recognised source of information about God in Christ.

Another important precondition is engagement. Genuine engagement arises from an incarnational understanding of, and compassion for others. Through engagement, church leaders and fellow christians will come to understand first-hand the pains, joys and hopes of villagers and therefore be able to minister relevantly and meaningfully. It is through a meaningful identification that the human urge to engagement is perpetuated. Encouragement and guidance can only be appropriated and meaningful when acceptance is committed. Acceptance of the other is the first step to engagement. The church should accept families as they are, where they are and their works, and build them up in order to build each other up to a life style of walking tall towards self-fulfilment and productivity in their God-given environment. The church should also engage in a process of affirming to the families that their relational and material needs are as of great importance as their spiritual needs, as clearly illustrated in the Gospel story of Jesus' ministry to the five thousand (John 6:1-15).

To crack the shell of the "coconut", the church ought to take a further step in its ministry by accommodating a wholistic approach in its ministry to village families. It should incarnate in itself the caring characteristics of the Biblical good shepherd, in order to minister to the harassed and the neglected. It should become an instrumental participant in God's caring ministry to village families in Tonga today.

PREVIOUS WORKS IN THE FIELD

To date there has been no published work from the pastoral perspective on marriage and family life in Tonga. However, the works of

historians, sociologists and anthropologists, which fragmentarily reflect on the subject, provide important information to this project.

Resources fall into three categories. First, the materials that provide information on the earlier history of Tongan society. The works of Collocot¹, Gifford² and Latūkefū³ (a Tongan) are of special value here in this context.

Another resource is the work of Crane⁴ which provides this project with some important statistics on modern Tonga. The works of Tupouniua⁵ and Hau'ofa⁶ provide academic insights and general information.

Resource materials of great value to this project are several Papers and Reports of pioneering figures and organizations in their venture to establish Family Life Programs in the Pacific, including Tonga. These are listed as primary resources:

Papers and Reports of the Family Life Division of the Pacific
Conference of Churches centered in Suva.

Reports from the Roman Catholic Education for Christian Living
Center in Nuku'alofa, which has special Family Life
Programs already under way.

¹E.E.V. Collocott, "Marriage in Tonga", Journal of the Polynesian Society.

²E.W. Gifford, Tongan Society (New York: Kraus, 1971)

³Sione Latūkefū, The Tongan Constitution, A Brief history to celebrate its Centenary (Nuku'alofa, Tonga: Government Printer, 1975)

⁴E.A. Crane, The Tongan Way (Auckland: Heinemann, 1978)

⁵Penisimani Tupouniua, A Polynesian Village (Suva, Fiji: South Pacific Social Sciences Association, 1977)

⁶Epeli Hau'ofa, Our Crowded Islands (Suva, Fiji: Fiji Times and Herald, 1977)

The Pacific Churches have been enriched in their pastoral care programs, especially in the area of Family Life, by the recent visit of two American authorities in the field, Howard Clinebell and Charlotte Clinebell⁷. This is of great value in this project's attempt to work out a new model of ministry to supplement our existing ministry. Two important theological reflections are in papers by two of Tonga's greatest religious leaders, in the person of Dr. Sione 'A. Havea, who presently is the Principal of the Pacific Theological College, Suva, and Bishop Patelesio Finau of the Roman Catholic Church in Tonga.

Finally, in the area of enrichment programs for marriage and family life, this project is greatly indebted to the works of Howard and Charlotte Clinebell and also of Herbert A. Otto.

This project uses these resources as a background in its search for viable strategies which could make a contribution to a more meaningful and fructifying family life in Tongan villages. One of the contributions it will make is to examine family life within the socio-political context as well as within the socio-economic and religious perspectives. Moreover the project seeks to move beyond theory to actual practice, with a theology of engagement. Another contribution this project will seek to make is to arouse an awareness within the church to realise its great influence over the life of villagers. It also appeals for the church to minister wholistically to the total person. This

⁷The Clinebells' evaluation of the visit is set out in the "Report on Howard and Charlotte's Four Months Workshops in the South Pacific; June through September, 1975".

project seeks to initiate a process of conscientisation among christians to become agents of change and ambassadors of personal growth.

LIMITATIONS

The purview of this project is limited to marriage and family life in Tongan villages. One urban congregation, Haveluloto in Tongatapu, participated in the research, but the purpose of its inclusion was to provide the contrasting elements between urban and village life. The rural village was Tongoleleka in the Ha'apai group. This project does not necessarily apply to urban areas of Nuku'alofa (capital of Tongatapu and of the Kingdom), nor to the hundreds of families that are now living abroad in the United States of America, New Zealand and Australia or any other country.

The insights, intellectual, social and spiritual, which may arise as the substance of this paper are mainly my own as a Tongan, born into, brought up and lived in the rural village of Tongoleleka, and a commoner. These insights are built on my own indigenous life experience as a Tongan.

A study of marriage and family life in Tongan villages like the one attempted in this project ultimately raises questions about the role of the Church and the pattern of its pastoral ministry to village families. It is an urgent challenge to which the church must pay immediate attention and take action if it is to become the faithful agent and instrument of God's ministry of caring to the people. The problem has been raised because of the static nature of the church's contemporary ministry to village families. Admittedly however, a comprehensive study of the

subject would involve more research and written analysis than the purview of this project can cover. As a result, the possibility and opportunity for new dimensions of ministry to village families has been exposed, with theory and strategies for action, but not dealt with in great depth. This project does not at any time propose that its findings, strategies and recommendations are to be permanent tools, but rather only instruments for further studies.

METHODOLOGY

The methodology used in this project was to coalesce my research of the rather limited relevant literature on the subject, with findings from two different questionnaires. One questionnaire was designed for the clergy, and another questionnaire was distributed to two different village congregations, one urban (close to the capital, Nuku'alofa) and one rural. All questionnaires were distributed at random. Another important part of this research was six tape recordings of open discussion in six separate kava circles⁸. All these separate discussions were focussed on one question: How the Free Wesleyan Church could help to improve the living resources of village families? I returned to Tonga during the months of September and October, 1978 to conduct the above research. Particular effort was made to be in tune with the life pulse of village life on the grassroot level. The appraisal of materials and

⁸ Kava Circle, is called "faikava" when men sit around the kava bowl exchanging ideas, dreams, fiction and tales and myths. Kava is the Tongan national drink made by adding water to the macerated root of the pepper tree.

information, my own observation as a Tongan, and my total life experience were helpful and valuable sources of insight and interpretation.

I endeavoured to surface both indirect and direct evidence for the static nature of the church's contemporary ministry to its village congregations on the institution of marriage and family life, from the perspective of theology and pastoral care. The myth that the salvation of the soul should be the primary concern of the church's shepherding role is brought out to the open. Finally, I am designing strategies of enrichment programs for marriage and family life as tools for a practical and meaningful ministry.

OUTLINE

This project is set out in two parts.

Part One engages in discussing the traditional social structure of Tongan society and the 'api⁹, and marriage (Chapter II). It continues with an examination of the rapid social changes that are now shaking the roots of our traditional customs and its impact on the 'api (Chapter III). Chapter IV reports the findings of the questionnaires and the content of the tape recordings.

Part Two sets out strategies for the enrichment of marriage and family life to supplement the existing ministry of the church. These strategies are directed to the relational needs and material needs of marriage and family life, which at present is neglected by the church

⁹'Api: the nuclear family, household.

(Chapter V). Chapter VI endeavours to draw out some of the strengths of Tongan traditional customs together with the Biblical motif of the shepherd as a possible model toward a theology of pastoral care in the Tongan context. The Free Wesleyan Church's existing theology and ministry is used as a departure point. This is followed by an attempt to interpret the new model to the Tongan mind, and a visualisation of how the new strategies can be implemented through the Free Wesleyan Church.

CHAPTER II

THE TRADITIONAL SOCIAL STRUCTURE AND THE 'API

A Stratified and Communalistic Society

The modern stratification of Tongan society has its roots in the ancient hierarchical system of political power. This is the vertical dimension of the social system. Horizontally, however the total system is held by a communalism as its base. The communalistic spirit was vital for survival in those days of serfdom. It was also practical, due to the ecological environment of the islands and the general immobility of the populace. The social system was founded on traditional chiefly rule over commoners. The apex of power was the single person of the Tu'i Tonga (the Tongan King). The first Tu'i Tonga is believed to have reigned during the Tenth century A.D. In his discussion of People and Customary Law, Dr. Sione Latūkefū of Tonga remarked:

The first Tu'i Tonga, 'Ahoaitu who began his rule in Tonga about 950 A.D., was believed to be a son of one of the gods of the sky and an earthly mother, a belief which gave his person supreme sanctity and his dynasty pre-eminence. The Tu'i Tonga was both the temporal and spiritual ruler of the country.¹

Two centuries later, the dynasty of the Tu'i Ha'atakalaua was created, and during the seventeenth century, the dynasty of the Tu'i Kanokupolu came into being. Our present monarchy, King Tupou IV, is a

¹Latūkefū, p. 1.

direct descendant of the Tu'i Kanokupolu dynasty.

The legendary designation of divine origin to the monarchy, even today, still has some hypnotic effect on the minds of many Tongans, though the legend is not accepted as historical fact. The present social system is a mere modification of the traditional structure, with its oppressive stratification unscathed. The social status of a person today is determined not by what you are, but by who you are in the social strata. If one is born of a chiefly line, he or she is born privileged, no matter what he or she may turn out to be. The one who is born of commoner parents, he or she remains as a commoner and his or her future depends on his or her personal life journey in the social arena.

The hierarchical nature of the social system, is being successfully transferred and put into practice in the political realm. This is best illustrated in the representation to our Legislative Assembly. In the Tongan Parliament there are twenty two seats. Seven seats are elected from the nobles, by the thirty three nobles of the Kingdom. Eight seats are occupied by eight cabinet ministers of the crown, personally appointed by the monarchy, and seven seats are occupied by commoners, elected by the mass. The sole ruler is the monarchy. Freedom in Tonga does not mean personal equality. It means submission to this hierarchical democracy, and "count your blessings". This is a phrase often heard from lips of Tongans who would say, "do not rock the boat", "we should be thankful to Tupou I", who declared the Edict of Emancipation on November 4, 1862:

All chiefs and people are to all intents and purposes set at liberty from serfdom, and all vassalage, from the institution of this law; and it shall not be lawful for any chief or person to seize, or take by force, or beg authoritatively, in Tongan fashion, any thing from anyone.²

Today, the Fourth of November is a public holiday as a commemoration of this declaration. However, this is only the first step toward equal rights. The crux of the matter though, is that the only wealth that the kingdom has is the land, and this land still totally belongs to the monarchy and the chiefs by law. In short, our land law is legalized oppression. The king distributes or repossesses land to the chiefs, and the chiefs to their people. The king and some chiefs have been compassionate enough to let go some of their lands, while some have exploited the villagers by demanding goods, money and service from the commoners. In many cases they have withheld the registration of the land they have given to their subjects. Yet, many commoners would willingly pay tribute in service and goods, when it is called for, to the chiefs, as the chiefs pay their tribute to the monarchy, as a sign of recognition of their social status. Today, there are commoners who pay their tribute only to save face for the occasion. This kind of half-hearted service is well expressed by one of our proverbial sayings: "ngulungulu fei'umu"³ (grumbling, yet making the 'umu).

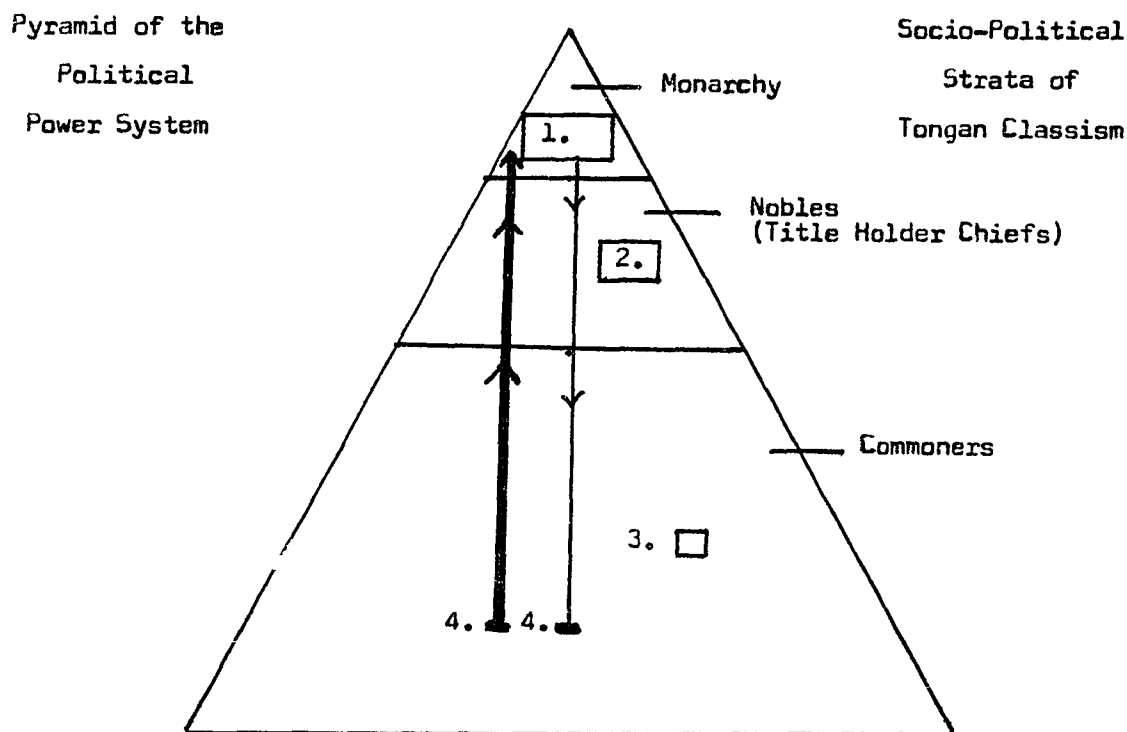
How does all this affect the 'api of village commoners? The

²Ibid., p. 35.

³Fei'umu: cooking done in the ground oven.

writer can only respond to this important and difficult question symbolically, and hopefully it helps to answer the question. The life energy of a village 'api flows out in two major dimensions, as illustrated by the following diagrams:

DIAGRAM ONE



1. 2. & 3. a) The size of the square symbolizes the part that each class plays in the legislation of laws. The disastrous effect of the system is illustrated by the unbalanced representation in our Legislative Assembly, as referred to above.
- b) The square also symbolizes the share of each class in our national wealth.
4. The village 'api. The thickness of the arrows represents the flow of life energy.

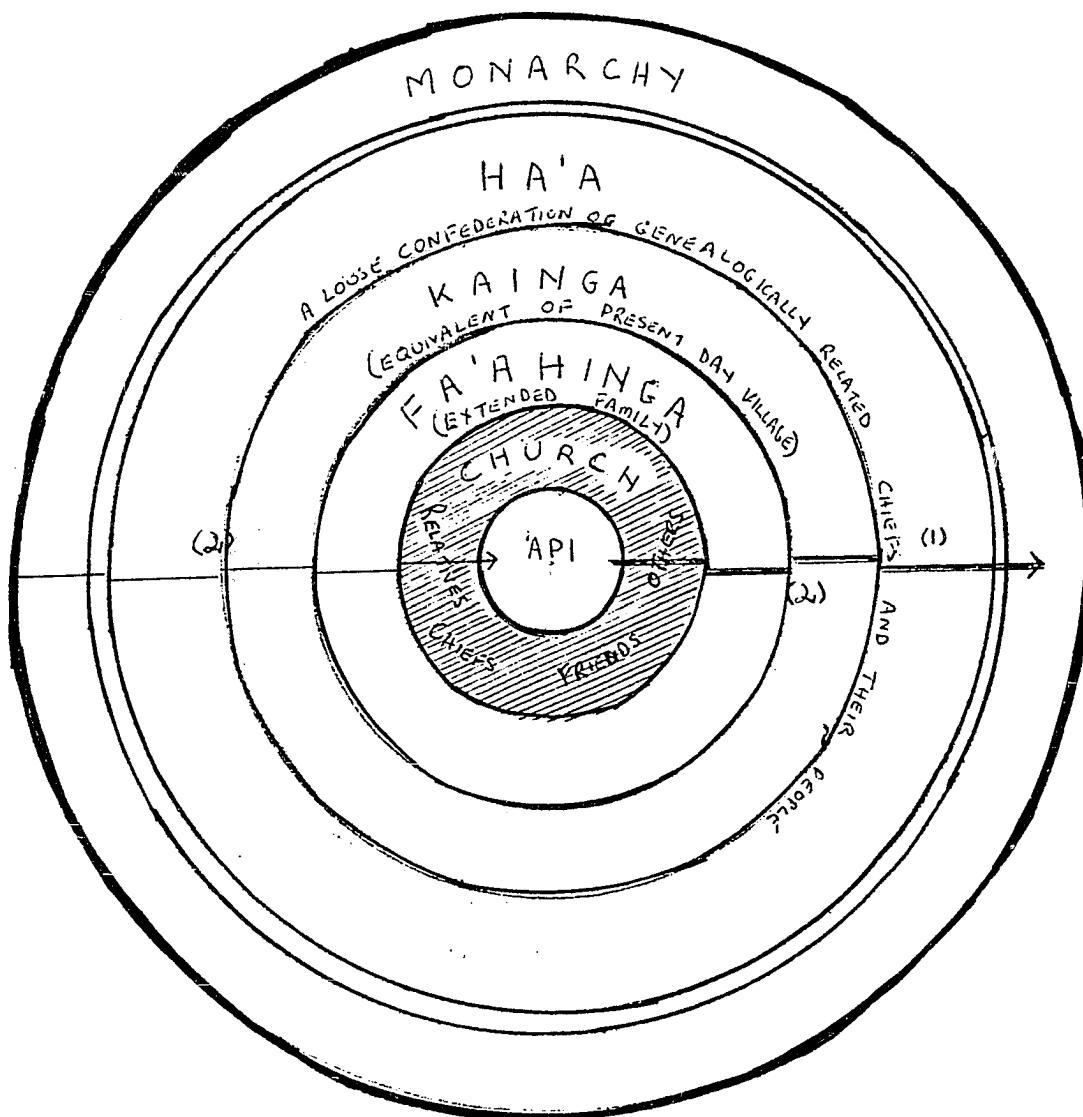
Another aspect of Tongan culture that goes together with the above stratification is the Tongan language, as illustrated by the following examples:

	<u>Monarchy</u>	:	<u>Chiefs</u>	:	<u>Commoners</u>
walk	ha'ele		me'a		'alu
speak	folofola		me'a		lea
angry	houhau		tuputamaki		'ita

Note: The language used when addressing the monarchy is the same language used when addressing God, in daily language as well as in the Bible.

DIAGRAM TWO

THE EXTENDED FAMILY SYSTEM



NOTE: (1) The arrow indicates the flow of personal energy in customary obligations.

(2) The breaks in the arrow point to the gradual break up of the communalistic spirit by social changes and the decline of reciprocity, which is the root of the supportive network.

(3) The thickness of the arrows symbolises the flow of personal energy.

The above diagrams are the writer's interpretation and show the impact of the socio-political system and the communalistic ties as illustrated in the extended family system on the 'api. Its quest for existence mostly depends on the wisdom, skill and dedication of the parents. It is a heart breaking experience to observe an average village 'api in their life journey. The most important thing for each day is to get the "ha me'a ki he kulo" (food for the pot) or "ha me'a ki he kete" (food for the stomach). One often hears the expression, "malo pe kuo lava e 'aho ni, toki vakai atu 'apongipongi" (am thankful today is over, let tomorrow decide for itself). The Tongan version of this expression is one of gratitude for the passing day, and a note of despair about tomorrow, yet the gut-language won't admit it. An average 'api could not care less what is going on in Parliament: what are the bills that were passed last year, or what are the new bills? In the case of money, in matters of shopping, either for food or clothing, the mother or father does not have a shopping list to check what they would like to buy, but rather they first count the little money they have and then decide what to buy. Socially and politically the average 'api's main concern is its own life program from day to day. In this context, the average 'api is passive, almost voiceless and powerless, as if its life is in the mercy of the status-quo.

The 'Api and Customary Practices:

Each 'api, in one way or another, inherited a certain skill or family trade from its ancestors. Usually the children learn of this family tradition from their parents. Very often one or two of the

children will direct their God-given gifts in that direction and in many cases they succeed. However, the appropriate credit for the children's skill is not usually given to them by the celebrants, but rather to their ancestors. A speaker in his speech would say, "'oku 'ikai ha ofo, he koe malamala 'a 'akau lahi" (there is no wonder, for he or she is a coal from a huge tree) meaning the ancestor was a great man or woman, and this granddaughter or grandson is a direct descendent of him or her. Another dimension of this accreditation has a religious tone to the subject. Supposing that the ancestor concerned was a good churchman or churchwoman, the speaker would say, "koe fua 'eni 'o e lotu ho'o fangakui" (this is the fruit of your ancestor's religious commitment). Or else, the credit is given to God, "koe 'Eiki na'ane tokoni'i koe 'i he ikuna kuo ke fai" (it is by the Lord's help that you have come this far). It might have not been the case, but the fact of the matter is that the sons and daughters of Tonga are proud of their ancestors.

This is a rewarding experience for those who are gifted. For those who have been able to transcend the family tradition, and those who may not have gifted ancestors, but would pursue the guidance of their God-given gifts, are likewise successful and have founded a different skill or tradition for their own 'api/future. The danger of this family tradition is that many authoritarian fathers insist on the family skill or tradition no matter whether the sibling concerned has the talents and gifts for that skill. Very often the daughter or the son does not have the needed gifts and the capacity, and it ends with disastrous consequences on the 'api, especially the person concerned.

This "family banner" is the source of inspiration, strength and gut-food for the Tongan mind. This is the drawing board where one bounces backward and forward in his or her life journey, within our social structure. It is also expected of the children that they will pass on this banner to their own children. This "family banner" is also an adjustment device in matters of discipline and morals, which are both vital to the quality of personal relationships in the Tongan custom, as well as in human encounters.

Interpersonal Relationships:

Traditional customs had designated the husband to be the head of the 'api. This designation was derived from the economical situation of the day, which means the husband would engage in all the outdoor activities under the tropical sky, facing the elements of sun, wind and rain. This however does not reduce the rank of women within the social customary relational status, as we will see later in this section. But as the economical situation changes now there is a new chapter in the status of women, as we will see in the next chapter of this project. However, this is still the case for the more conservative traditionalists. Traditionally the wife's role is within the compound of the 'api kolo (town allotment). She weaves, cooks, washes, looks after the children and is usually the peace keeper in the 'api. The wife is also engaged in the decision making of the 'api, either directly or indirectly. Also she brings comfort and hope for the 'api. At times the wife ignores custom and rises above it to become the head, and source of strength for the 'api members so that

things will get done. Some clergy know this secret and capitalise on it when the church has a particular event or project. A minister would say "look, if we want this thing done we had best call a meeting of the wives", and surely that job will be done.

Both spouses find great satisfaction when they know that they have been doing their best to provide for the 'api. The children express their appreciation by offering their services, whenever needed, with delight. It is a commonly accepted fact regarding family life in Tonga that the strengths of the marriage relationship are reflected in the children's temperament. A healthy partnership has great moral and psychological effect on the children. The closeness of the marriage relationship creates closeness between parents and children, and also between individual members of the family.

However, the relationship depends to some extent on the spouses' own home background. This is where the family tradition is based on what the writer calls "koe tupu'anga" (foundation), meaning the cradle of training for living and personal growth towards maturity. The preservation and further enrichment of this influence depends wholly on the two spouses relational encounters.

Generally, a Tongan husband is usually authoritarian, believing that he should be the boss because he is the main provider. He expects all members, including the wife, to do exactly what he says. A wife who talks back is often an object of rejection and sometimes an object of violence. This often leads to quarrelling, short or long separations, and later reconciliation or divorce. Reconciliation is often the case.

This reconciliation is usually carried out with customary methods. Some wives react to the situation in the hard way. They patiently endure all the pains, and stay with the husband. This is because of the fear of social condemnation if the wife leaves her husband and children. In some cases the wife knows that if she leaves her husband to go back to her parents, they will take her back to her husband immediately. In some cases the husband concerned promises he will not repeat his bad conduct towards his wife.

The relational needs of the relationship are being left untouched by our customary practices, except in the form of advice from the parents. Usually there is no dialogue due to the belief that children should not talk back to their parents. The Free Wesleyan Church also has left marriage relationships untouched except in sermons and monologue advice giving programs.

Lotu (religion) in general plays an important part in the relationship, despite the present failure of the church to fulfil its pastoral role in this context. It is their own personal Lotu, the depth of their commitment to Christ which gives them the capacity to handle the marital problem concerned. Very often the minister, being informed by a neighbour, would call when a crisis arises in his parish, and everybody will submit for peace. This is because of their high respect for the Lotu. This authority centered approach can still be employed while introducing interpersonal approaches. A great opportunity is available for crisis ministry but the church has failed to respond. I must admit, however, that there are a few ministers who individually conduct their own pastoral ministry

very effectively, as revealed in the research. The parishes where these few ministers are at present working are greatly blessed.

Today there are marriages which are able to transcend the customary designation of the husband as the head of the family. They still have fights, but at least they are love fights. They are caring enough to confront, and surface above differences and grow closer to each other as a result of healthy confrontation, holding back nothing for the sake of growing. Whatever the nature of the marital relationship in the 'api, one thing is sure, its human elements, qualities, weaknesses, strengths and growth potentials are reflected and transferred from the marital relationship to the sphere of parents-children relationships. The subject of sex is a taboo subject, among other customary taboos. It is not discussed within the family circle, and the writer assumes this is also the case between village husband and wife. The reader will note in the questionnaire that there was no question regarding sexual relationships in marriage. This is not only true in Tonga, but right across the Pacific. The issue is well put together in the Official Report of Home and Family Life Seminars which were held in four areas in the Pacific, 1969-1972:

The greatest objections to Seminars and some Seminar leaders, were focussed on breach of customs. In particular, the free speech on sexual subjects and the passing on of sexual information by the delegates, brought most of the Seminars under criticism. There is a widespread taboo on the use of names of the sexual organs, and in some areas, a similar taboo on open discussion of marriage difficulties ... ⁴

⁴D.O. & E.J. Williams, "Report on Home and Family Life Seminars, held in Four Areas of the Pacific, 1969 - 1972", p. 15.

Tonga was represented in the above Seminars and what is said in this report is justified. However, this should not be a good reason not to explore the situation. In fact the total field of Pastoral Care Ministry is a new frontier to the Pacific ministry, including Tonga. What is needed is to recognize the delicate aspects of the subject and approach it with careful plans and methods. The issue has not been raised in the Tongan public except within the Government Family Planning Program to some extent. However, the subject is still not spoken of openly, even when speaking of the sexual organs as the names of these are regarded as swearing and obscene, especially when a member of the opposite sex is present. This taboo is highly regarded, even more in the 'api level. The hope lies with the church to develop a method of dealing with this issue. In the meantime, whatever the nature of the marital relationship is in the 'api, its qualities, strengths and weaknesses, growth potentials and hopes, are reflected upon and transferred to the parents-children relationship.

Parents-Children Relationship

Marriage with children is highly desired. To have more children is regarded as a blessed marriage, according to custom. Some marriages with no children end in divorce, while others seek adoption. However, the growing population and the limited resources in the kingdom, and the higher cost of living brought in by the world wide inflation, has raised a new consciousness regarding the size of the family. The parents-children relationship depends wholly on the examples and unwritten rules set by the

parents. Traditionally, the father-children relationship is more strict than the mother-children relationship. By custom the children must observe some taboos in their personal relationship with the father, while the children have more freedom with their mother. Latūkefū, in his discussion of traditional customs, commented:

Within the family ('api) the father was the head of the household and in this capacity he had the authority over all its members. A kind of sanctity surrounded both his person and personal belongings, as far as the children were concerned. It was tapu for the children to touch his head or hair, to eat while sitting on his lap or standing near him, or to share anything he ate or drank. It was tapu to use anything belonging to him personally.⁵

The above taboos do not include the mother-child relationship. This is because of the necessary caring and feeding (eg. nursing) of the child. However, the mother in this context is the fahu⁶ over her brother and her brother's children. She is superior to her brother in rank. By custom the wife of this 'api would have control over the matrimonial affairs of her brother's children. So, from the perspective of the wife's extended family she is a person of rank and honor.

Today, however, in many 'apis this taboo is not longer observed. Many have been brave enough to rise above the custom and set their own rules, while others still observe this aspect of the custom.

The disciplining of the children is carried out by both father and mother. The methods of disciplining differ greatly. In some 'apis the

⁵Latūkefū, p. 7.

⁶Fahu: above the law.

pattern is strictness. Some use smacking, while others prefer scolding. Both reward and punishment are common. Child abuse is not uncommon, especially beating.

Within the 'api itself, as in the larger extended family, age and sex play a very important part in terms of respect and authority. Among the children, whether male or female, in relationship to each other the older members have the authority over the younger members. On the sex dimension, sisters are to be honored for they are higher in rank over the brothers. This is reflected in the way the parents care for the children. The female members always have the best of everything in the 'api. They will have the best beds, best food, and have more of the 'api's money spent on them. The male members have to be satisfied with what is left for them. Girls are highly protected by the parents in regards to outer society at large, while the boys wend their own way.

Another dimension of the interpersonal tapu within the 'api, is the tapu between tuonga'ane (brother) and tuofefine (sister). Gifford touched on the subject when he reported:

Individuals who are brother and sister, whether lineal or collateral, that is whether true brother and sister, or only cousins, may not be near each other in a house. If a man is talking to other women, his sister must not approach him ... In the same way a man must not take a seat near his sister, nor even enter the house where she is ... Usually brothers and sisters do not live in the same house after ten years of age, nor play together.⁷

Today, however, this tapu is also relaxed among many 'apis. But the principle of the fahu is still observed among many 'apis. That is the

⁷Gifford, p. 21

sister is the fahu to her brother, and by custom she has authority over him and all his possessions. But with the pressures of social change and the money economy, some have rejected it. It depends on the relational interaction of the siblings. Education for the children is vitally important today. To many parents, education is an investment for the 'api. However, our present school system does not offer any practical programs for the majority of young people who would not be successful enough to get a white collar job, or an opportunity for further education abroad, which promises future job opportunities. The problem of population growth and the great demand for employment, are two vital issues for human existence in Tonga today, both for society at large as well as for the 'api. However parents still believe in the importance of education. Many school drop-outs and many of those who finished school locally, particularly in the case of the boys, do not have jobs and they drift to the urban areas instead of returning to the land. Girls, however, tend to stay home and help the mother. There are some who drift to the urban areas as well. What affects the society at large affects the 'api's life programs, dreams and frustrations.

LOTU (religion) in the 'Api:

By existence, Tongans were and still are very religious. The time was ripe when the missionaries successfully raised a new religious awareness to a living God in the Tongan mind in the first half of the nineteenth century. Social figures, such as Tupou I⁸ prior to this time, started to

⁸First king of the united Tonga.

question the power of their gods; and as the new religious awareness was successfully nourished and nurtured in the Tongan mind, in one way or another the then Monarch, Tupou I, belisved the new LOTU was superior to the Tongan LOTU of the time. Through his physical might, intelligence and spiritual calibre he ruled that all his subjects should join the new LOTU. Tongan religiosity was not a new aspect of existence introduced by the missionary endeavour, it was already a part of their human existence. The tool was already there. It was only a matter of how to use it. The missionaries were successful in transferring this religiosity from the objects of the indigenous religion, to the living God of the new LOTU. The impact was great, even up to this day. This is the case in the community at large, as well as in the 'api.

Again the examples of the parents are of great influence in this aspect of the 'api's life. Children are taught about prayer by practising family prayer at home. They give their support to the Sunday School teachers by encouraging the children at home to learn their pieces, usually by heart. The 'api's obligation to the church is carried out with celebrative spirit, especially in preparing a church feast, a birthday feast, the children's anniversary, or a church fellowship meal.

The popular religious mind is very conservative. Tongans are very God-conscious, especially in the mass, the rural villagers, mainly because they live off the land and the sea. And as the new LOTU proclaimed that the living God is the creator and provider and Father, the total hope for survival lies in the providential care of the God of the LOTU. Wherever the children may be, as they grow up, this is religion for them: God is

with them, for better or for worse. This God-consciousness is now challenged by a new consciousness, as we shall see in the next chapter.

The 'Api's Living Resources:

The village 'api lives off the land and the sea. It is at the mercy of the socio-political system as well as at the mercy of nature. The male members of the 'api are responsible to till the ground, to raise crops and to provide KIKI⁹. The 'api's KIKI ranges from vegetable leaves, fish, shell fish, pork to chicken. Now fatty mutton flaps from New Zealand, other frozen meats have entered the 'api's menu. The most common root vegetable is tapioca. Unfortunately however, this is the lowest in nutritional value of all the carbohydrate foods. Besides tapioca, there is kumala (sweet potato), talo (taro), 'ufi (yam), bananas and a variety of nutritious vegetable leaves. Nutrition is not a recognised factor yet in rural areas, while in the urban areas, people are more conscious of what they eat. But very often it is not nutrition but taste and availability of food. In the village 'api, it is mostly not taste, nor nutrition, but whatever they have to eat.

From the socio-political perspective, the big and very important question is, whether the 'Api has an 'api 'uta (bush allotment) where they can grow their food. If they do not they would do their gardening either on a relative's land or use the land of their friends.

⁹KIKI: whatever goes with the Me'akai (vegetable roots).

Outside the 'api's own quest for survival is the supportive network of the extended family system, as illustrated in Diagram Two. The principle of reciprocity is at work in this context. As the personal energy flows out from the 'Api, personal energy flows into the 'api from the extended family: as Havea pointed out in his discussion of the Pacific way, which is also very true of Tongan life in this context:

Making a life in the Pacific Way is not measured by the number of dollars one earns, but by the number of friends and relatives he has ... each member brings a 'little something' ... They support each other in this way, knowing that one's own turn will come some day.

The Tongan term fe'ofa'ofani fits Havea's description of the mutual support of the extended family system, and this is in fact the ideal picture of reciprocity. This customary practice flows both ways when the interpersonal relationship is free and open. This is why the area of relational or interpersonal relationship is so important to this project. The tool is there already set and operational. The important factor here is to enrich the relational interaction and communication on all levels of Tongan family life. The Tongan extended family system is like a "hakau" (reef). For the Tongan, the reef is well known for two things. First, it is good ground for fishing. Secondly, it is a life hazard for sailors. The extended family system can become a real network of support, and it is a real blessing for the 'Api. However, in the same time, if the extended family does not respond with the principle of reciprocity, it becomes a life hazard for the life journey of the 'Api. This is a birds eye view of the 'api to which the newly wedded couple are entering. This is the social context where marriage begins when the honeymoon is over.

Marriage:

Marriage in Tongan culture was the relational coming together of two extended families through a man and a woman; either by love, arrangement or for duty. Gifford, in his discussion of marriage in Tonga, reported:

Marriages are classified as FEOFA'ANI (for love), ALEA'I (arranged) and FATONGIA (for duty). This last term applying only to cross-cousin marriage. To marry two wives at one and the same time is called HAMAUA.¹⁰

Polygamy was common among chiefs, for they had absolute power over the persons and property of the commoners. Adultery was liable for severe punishment, even death. The permission to marry, in whatever category, was sought from the father as well as from persons of status within the extended family, especially the aunt, the father's sister. The marriage contract depended solely on mutual consent, as Latūkefū stated:

... traditional marriage was contracted simply by a man cohabiting with a woman, who was expected to remain under his roof and protection, until such time they simply choose to separate.¹¹

Although marriage was conducted with extensive ceremonies, not covered in this presentation, no life-love partnership was guaranteed, as Collocott illustratively reports:

¹⁰Gifford, p. 189

¹¹Latūkefū, p. 21

Late in the nineteenth century one of the artisans of the party sent by the London Missionary Society to Tonga fell in love with a Tongan girl and a date was fixed for the marriage. Prior to the ceremony the missionary explained to the young lady the nature of the bond she was about to contract, but at the mention of a life-long union, she promptly refused to go on with the matter. She was quite prepared for a union as long as their mutual liking dictated, but would not be bound "till death do you part".¹²

The new LOTU (Christianity) developed with it a new morality on sex and marriage. The old order was intolerable to the missionaries' version of Christianity. Tupou I was convinced that the new morality was far superior to the old ways, and would be a better substitute for his peoples' wellbeing. With the consent of the monarchy, the missionaries capitalized the opportunity, and successfully made their presence felt by voicing their attitudes on sex and marriage, as Latūkefū commented:

The missionaries place great emphasis on the sacredness of sex, which was to be enjoyed only after marriage. To do otherwise was regarded as a serious sin.¹³

Adultery and fornication were prohibited, and fidelity in marriage and the sanctity of family life were strongly emphasised. The missionaries made sure that issue must be a part of the law of the land. For their great satisfaction Tupou I, in the first Written Code of Laws of the Kingdom, which was officially declared by His Majesty on November 20, 1839, included an article of law to protect marriage:

¹²Collocott, p. 225.

¹³Latūkefū, p. 21

In case a man leave his wife and escapes, she shall claim his plantation and whatever other property he may have left. In case a woman forsakes her husband, she shall be brought back again to him, and in case she will not remain with him, it shall not be lawful for her to marry any other man while her husband lives.¹⁴

It was rather harsh, but that was the case, only to the satisfaction of the missionaries. Issues surrounding this new morality were changed in later revisions of the law.

Since then, the new LOTU and its new morality, has celebrated its triumph. Attitudes to sex and marriage were gradually transformed. Persons with loose morals are objects of social condemnation and rejection. Both marriage and divorce are legalised and monogamy is the norm. But the Free Wesleyan Church, as the initiator of the revolution, was and still is, insufficiently sensitive to the relational and material needs of the marriage and family life which it socially and legally campaigned for. It is like a foster parent adopting a child, but is not able to give the child the appropriate nutritious food which is needed for his or her growth. All growth potentials are thwarted, due to the absence of the much needed enrichment ingredients.

Today the marriage game in Tonga is played in two ways. The majority go by the rule. The couples would ask the blessing of their parents, and if all parties agreed, they would have it in the modified traditional way, with limited expenses. Among the high chiefs, they prefer to do it in the traditional way, for they can afford the high cost

¹⁴Ibid., p. 22.

in terms of Tongan items, time, money and the rest. There are few couples who might not have the blessing of their respective parents and the extended family. They would elope and later be reconciled. Other couples would take the easy way of straight elopement, without even consulting their parents, solely to save the high cost. There are also those couples who have to get married because of a pregnancy. The subject of elopement would make an interesting and important study and is an area of the marriage game which should be explored.

Finally, the rate of divorce is regarded as high in proportion to the total populace of the kingdom. This is evident in the official report of the Department of Justice for the year 1977, which stated:

The Supreme Court heard 219 Petitions for divorce, including adjournment cases from previous years; decree nisi were granted in 155 Petitions, 12 were withdrawn, and 52 adjourned for the next session.¹⁵

A personal friend of the writer was able to provide more statistical information on the subject. Taniela Manu, M.P., who is presently the number one Peoples Representative in the Parliament for Tongatapu, and a leading attorney in the kingdom, gathered the following figures from the Supreme Court records for the years 1973 to 1977:

1973 - 118 cases of divorce
1974 - 165 cases of divorce
1975 - 125 cases of divorce

¹⁵"Report of the Department of Justice for the year 1977", paragraph 8, p. 7.

1976 - 95 cases of divorce

1977 - 159 cases of divorce

The most common grounds for divorce in Tonga are desertion, separation and adultery. The writer observes, however, these are only symptoms of deeper unmet needs within the marital relationship.

The fluctuation between 1973 and 1977 points more to a rising rate. The official report indicated that in 1976 there were 593 marriages; and in 1977 there were 698 marriages. With the figures for divorce as given by my informant for both years, we come out with the following statistics: from the figures of marriages and cases of divorce, there are about 16 cases of divorce in every one hundred marriages, and about one case of divorce in every 10 marriages. From the 1977 figures, there are about 23 divorces in every one hundred marriages, and about two cases of divorce in every 10 marriages. These figures represent a rise of about 7 percent between 1976 and 1977. This is truly high in proportion of the total population of only 102,000.

The emerging radical attitudes toward customary practices and the personal boldness to rise above culture, show the effects of the rapid social changes that have been shaking the roots of the socio-religious norms.

CHAPTER III

RAPID SOCIAL CHANGE: ITS IMPACT ON THE FAMILY

A New Consciousness:

The winds of change have been whipping the frontier of 'api life since the Second World War. Western technology and all its influences have successfully found a place in the long untouched altar of the 'api. The current worldwide inflation has hit hard at the Tongan gut. The process of secularization has disturbed both the cultural and religious norms of the society. Lack of natural resources and the feeble national economy has successfully conditioned the Tongan mind to be dependent on its richer neighbour countries, especially New Zealand and Australia, for supplies of goods most needed. Education and a new Theological outlook have created humanitarian concern within the social scene. The increased understanding of other political systems has given birth to a process of conscientisation over our own political system. The customary practice of reciprocation within the subsistence economy is being challenged by the addiction of economic growth of the new money economy. The indigenous God-consciousness is being challenged by a new contagious consciousness - money consciousness. These aspects of social change come into the Tongan context on top of two major internal problems, namely, the smallness of the land over against the rising population.

Less Land - More People:

The Seminar on Tongan Land Tenure System and Emigration which was held in Nuku'alofa in 1975, conducted by the Tonga Council of Churches, was the first time for our Land Tenure System to be publicly challenged. From the writer's observation the Seminar was not supported by the public, and it angered the nobles. This partially shows the general political complacency which has become part of Tongan culture. This is due to the popular conservative and resistive attitudes against social change. This is true of the public at large, as well as the church. What makes the situation worse, is the fact that authority positions in the church are held by persons of old age. Very few leadership positions are held by younger persons.

The lack of public support for the seminar is revealed by the failure of the Council's executive to launch a follow-up seminar on the issue. The writer had the privilege of discussing the possibility of similar seminars with a fellow clergyman who was one of the speakers. His response was negative. He said the seminar appointed a follow-up committee, but it is now two years since the seminar and the committee is yet to have its first meeting. However, the writer and others hope, that this is the beginning of healthy dialogue with the law makers.

One thing is obvious however, the size of dear mother earth never visibly increases. At the same time the population is growing rapidly. Reference has been made to the estimated population of 102,100 now inhabiting a land area of less than 269 square miles. One can imagine the statistics of population density in each island.

By Law, every male who reaches the age of sixteen years is eligible to receive eight acres of bush land. But the rapid growth of population has left many male commoners, which means many 'apis, with no land for farming. Crane statistically remarked on the magnitude of the problem:

... now there is not enough land to go around. So today,
11533 - 60 percent of all eligible males - do not own any land.¹

According to the law all lands in Tonga are divided into three categories: namely, royal lands, government lands, and hereditary lands. 'Api 'uta (bush allotments) are distributed to individual male commoners within this framework. It is understood however, that even if all the lands are distributed, it would not be enough for all eligible males. But the crux of the problem is the fact that there are still big estates held back by the three land owners mentioned above. The Free Wesleyan Church has also leased lands of many acres, all over Tonga. There is a need for modification in our law to affirm that all lands be distributed as an initial step to solving our land problem. The writer suggests the following initial solutions for our land problem:

1. that the Free Wesleyan Church (and other churches) set the example by distributing some of its lands to the landless.
2. that all royal, government and hereditary lands be reduced in acres, allowing the holders to retain only the acreage that is being currently used.
3. that all bush allotments be reduced to four acres only.

¹Crane, p. 16.

4. that sizes of the 'api kolo (town allotment) be reconsidered, and action taken.
5. that the Government and churches must act together in planning a supportive system to help village farmers in finding a market, both locally and regionally.

The writer believes the most influential body to suggest these changes to the Government is the Tonga Council of Churches.

The other major internal problem which aggravates the winds of social change is the growing population. The introduction of the Family Planning Program by the Government Health Department came late. It took almost ten years to get across to the public. At the beginning, the public reacted with mixed feelings. Many reacted negatively, based on religious beliefs. The older generation could not care less because it does not affect them. However, the younger generation makes up the percentage of participants who engage in the Family Planning Program. The writer believes that the Family Planning Program is successful, not only by offering services, but it has brought a new dimension to the life of the village 'api in its planning for the future. It must be added here that the Roman Catholic Church is enthusiastically running their own Family Planning Program (promoting the rhythm method) from their main center in Nuku'alofa. They deserve to be congratulated. The Free Wesleyan Church has not made any official statement on the subject, despite the fact that many of its members, villagers also, are presently engaged in the program.

The following is the record of the program², which gives a statistical history of the subject since it began:

31.

TABLE 9

NEW ACCEPTORS OF FAMILY PLANNING METHODS BY METHOD : KINGDOM OF TONGA, 1966 - 1976

Year	Whole Kingdom	METHODS							
		IUD (Loop)	Pill	Tubal Ligation	Vasectomy	Condom	Rhythm	Dopo-Provera	Others
<u>All Acceptors</u>	<u>14,610</u>	<u>4,196</u>	<u>1,681</u>	<u>912</u>	<u>39</u>	<u>3,932</u>	<u>1,066</u>	<u>1,970</u>	<u>814</u>
1976	2,159	225	298	97	-	546	265	638	90
1975	2,067	187	159	64	5	593	189	687	183
1974	1,465	239	108	75	9	378	-	505	160
1973	1,858	544	130	83	-	431	149	140	381
1972	1,472	780	100	100	4	250	238	-	-
1971	1,245	545	118	98	1	464	19	-	-
1970	1,378	568	148	90	16	374	182	-	-
1969	1,333	202	400	99	4	618	2	-	-
1968	673	198	170	48	1	242	14	-	-
1967	372	244	32	72	6	18	-	-	-
1966	588	464	10	86	2	18	8	-	-

²Extracted from the Official "Report of the Minister of Health for the year 1976".

The above figures show an overall increase in the number of participants from year to year. The writer believes that the emerging new psychological freedom over the weakness of culture, and the increasing love of better living, and the pressures that our limited economy has brought to the life of the 'api are grounds for hope for an even more successful Family Planning Program in our kingdom.

The land problem and the problem of population growth cannot be overstated. The land, despite its smallness and its lack of minerals, and the people are our only national wealth. Despite the conventional complacency and the conservative resistance elements in the social sphere, the writer believes that there is also an emerging positiveness among those who believe in the growth potentials which can be tapped for a new personal quality and a new life style.

The mass react differently to our economic problem. Some hold on to our traditional devices for existence as tools for implementing new ideas. Others are engaging in a process of rejecting our roots, while many react by leaving Tonga, not to escape, but rather in order to find other ways to help their families. Others leave Tonga and take up either permanent residence or citizenship in other countries, and still send back help to Tonga.

People on the Move:

In the search for better education, better living and new opportunities, many 'apis, or individuals, have left their villages for urban areas, especially Nuku'alofa. This is the trend of the internal

drift. Others have migrated to overseas countries, predominantly New Zealand and the United States. Others join organized working parties to New Zealand.

Available figures show the increase of migration since the latter period of the sixties, as statistically reported by Crane:

Emigration from Tonga has been mounting year by year since 1969, as can be seen from these figures:

1969	1970	1971	1972	1973	1974	TOTAL
1550	2056	3720	4752	5585	7209	24,882

This total of 24,882 persons who have left Tonga, temporarily or permanently during those six years represents 25 percent of the entire population and some 40 percent of all adults. They migrated mainly to New Zealand, but also to Australia, the United States and Canada.³

The above figures show an increase of about one thousand persons every year. If this trend held up to last year there would be more than ten thousand Tongans in overseas countries. A study which should be explored by the church of Tongan communities overseas will bring interesting information on questions such as: Why they left Tonga? How they help their 'api members who are still in Tonga; and how they adjust to the new environment. But why? Would it not be because deep down in the Tongan gut there is a sense of hopelessness in the human struggle for existence within our socio-political system. It could be that this is one way of reaction against our hierarchical system. Additional to this

³Crane, p. 45.

mass migration is a flow of migration from among our highly educated few, which impoverishes the skilled manpower of the kingdom. Whatever the reasons may be, they may all point to the new consciousness, caused by the impact of social change. The static nature of our economy, the impact of social change and its effects, our land problem and population growth, have indirectly forced Tonga to an unavoidable economic transition; the transition from a subsistence economy to a money economy.

A New Economy: A Challenge to Traditional Life Styles:

A new phrase which has now become a part of household language is indicative of the effect of the new economy in the 'api; the phrase reads: "KOE NGAOHI 'AHONI KUO PA'ANGA 'AE ME'A KOTOA PE". (These days everything costs money). It is a gut-expression of the life-pain caused by the inability to respond to the monetary needs of the 'api. It is also a gut-reaction to the cultural principle of existence, which is verbalised by the phrase: "KOE NOFO 'A KAINGA", which being interpreted means, "We exist by mutual interdependence". Everyone goes out of his or her way to help the other in times of need.

The rule of money economy is gradually gaining in the national conscience as well as in the 'api conscience. The shift from the subsistence economy to money economy is unavoidable. As a result the value of money is rising high in the priorities of the cultural value system. The interdependence principle of the "NOFO'A KAINGA" is being challenged by the individualism of the money economy.

On one hand the emerging individualism is however thwarted by the lack of employment. On the other hand, this individualism brings a positive element into the contemporary life scene. There is a realisation of the human right of women to make their most needed contribution by using their God-given talents and gifts by taking responsible positions in Government as well as other areas. The writer believes this trend is going to continue into the future.

Another important element of this individualism is that it promotes constant plodding which will increase creativity and productiveness, generally as well as in the 'api. This new individualism also realises the integrity and right of the individuals over against the group oriented mentality of Tongan communalism.

In Tongan communalism, custom is "king", while the integrity and right of the individuals are often either rejected or ignored. Tongan communalism is concerned more with the well-being of the group. Perhaps this is one of the reasons why there are not many well-off individuals in the Tongan villages. The disadvantage of this group oriented philosophy lies in the fact that some members of the group concerned do not practice the principle of reciprocity. This leads to the unfortunate parasitic existence of some members upon the resource pool of the extended family. This parasitic existence only takes, it does not give. However, an extended family which sensitively observes the cultural principle of sharing, practices the principle of reciprocity, and in fact the economical well-being of such an extended family is well secured. This is true of

the 'api too. The 'apis which voluntarily offer their goods and services to its two extended families, both paternal and maternal sides, receives goods and services in return, or even more. A good harmonious extended family guarantees confidence, security and self-esteem for its members, both on the 'api level and individual level. The extended family is the resource base for the 'api. This is a positive element for personal growth. This positive element can be used as a vital tool for a true ministry of carism.

Many village 'apis are caught unprepared by the rapid transition from a subsistence economy to a money economy. The escalating cost of monetary goods is far beyond their low subsistence income. This brings confusion and frustration. What is needed is an agent which could strategise a life style for contemporary existence in village life today.

These aspects of the new consciousness which emerge within the Tongan mind challenge both the vertical and the horizontal dimensions of our socio-political system. On one hand it questions the integrity of our hierarchical system in which the average village 'api is almost powerless and voiceless. On the other hand it challenges the necessity for an extended family existence in which the average village 'api is exposed to both enrichment and impoverishment.

This rapid social change will continue to affect human existence in Tonga. The crises and challenges it creates should be taken as opportunities for ministry. The new social situation creates new needs and new problems. It is the task of a new ministry to interpret social change and help the villagers to humanly accommodate and adjust to the

new situations.

Now we have perceived the contemporary social scene in Tonga and the emerging consciousness brought about by the winds of change, through the writers personal experience and observation. Now we shall be informed first hand by the 'apis of two Free Wesleyan Church village congregations; one urban and one rural.

CHAPTER IV

THE RESEARCH

A Questionnaire Distributed to 'apis
in the Village of Haveluloto in
Tongatapu Island and the Village of
Tongoleleka in the Ho'apai Group.

1. A GEOGRAPHIC BRIEF

(a) The Urban Village of Haveluloto

This overgrown village is situated on the eastern boundary of Nuku'alofa which is the capital of Tongatapu Island, as well as the Kingdom of Tonga. The village is sandwiched by the two main traffic arteries eastbound from Nuku'alofa, namely, Taufa'ahau Road on the eastern side, and Hala Vaha'akolo (or Inter Village Road) from the Western side. Right opposite the village, at the left hand side of Taufa'ahau is the only lagoon in the Kingdom, known as Fanga'uta, surrounded by a swamp of mangroves which provide a good breeding place for crabs. At the center of the lagoon is the island of Kanatea, which is directly opposite the turn to Haveluloto from Taufa'ahau Road. The lagoon itself is salt water and it provides a good fishing ground. The famous landmark of the village is the "PAINI TU'U UA", referring to the two huge Norfolk Pine trees at the top of the village's main cemetery, opposite Taufa'ahau Road.

From the western side of the Village are two of the main industries of the kingdom, the Tonga Construction Company Ltd., and the Tonga Copra

Board, only separated from Haveluloto by HALA VAHA'A KOLO. The eastern boundary of the village is right opposite the kingdom's main Hospital and Health Center, known as VAIOLA HOSPITAL. The three main churches in the Village are the Free Wesleyan Church of Tonga, the Church of Tonga and the Free Church of Tonga.

According to the 1976 Government Census of Population¹ there are three hundred and twenty four 'apis in the village, with a total population of two thousand two hundred and forty five. Haveluloto is the estate of the Honorable Fielakepa, the hereditary Noble titleholder. He has traditional and legal authority over the land, and he is the principal chief of all residents.

(b) The Rural Village of Tongoleleka

About eighty miles to the north of Tongatapu is the Ha'apai Group. The capital is Pangai in the island of Lifuka. To the northern side of Pangai are the villages of Holopeka and Koulo. To the western side is the village of Tongoleleka, also known as Hihifo. It is an old village, and with the increase in population the village has expanded on its western end. The Ha'apai main hospital is situated at Tongoleleka, at NIU'UI. The three main churches are the Free Wesleyan Church of Tonga, the Church of Tonga and the Free Church of Tonga. The village is right at the beach, facing south west. This provides excellent fishing grounds. The beach is beautifully white and the water is crystal clear. According

¹"Report of the 1976 Population Census of Tonga" (Government Department of Statistics) Advance Release No. I., p. 1.

to the Government 1976 Census of Population² there are one hundred and seventy 'apis in Tongoleleka with a total population of nine hundred and ninety four. The estate belongs to the Government, while the people are traditionally the subjects of the Honorable Tuita, the hereditary Noble titleholder. Other high posts held by the Noble Tuita are, Minister of Lands and Deputy Prime Minister.

2. DEMOGRAPHIC DATA

(a) Haveluloto

The Questionnaire was distributed, at random, to thirty five Free Wesleyan Church couples. Thirty one questionnaires were returned. These thirty one 'apis represent about nine percent of the total number of 'apis in the village.

The oldest couple who completed a questionnaire were aged, husband seventy five and wife sixty seven years old. The ages of the youngest couple were, husband thirty seven and the wife thirty two years old.

Out of the thirty one couples, only two of the husbands were born in Haveluloto, five were born in other villages in Tongatapu and twenty four were born in the northern groups of Ha'apai and Vava'u. Of the wives, only three were born in Haveluloto, eight were born in other villages in Tongatapu and twenty were born in either Ha'apai or Vava'u. The duration of marriage (with the same spouse) ranges from nine years to thirty six years.

²Ibid., Table I, page 8.

The size of the 'api ranges from three children to eleven children, averaging five children in each 'api. Ages of the children range from one year old to thirty nine years old. The total number of siblings was one hundred and eighty nine, with the proportion of ninety nine males, and ninety females.

Thirty couples have an 'api kolo (town allotment), only one is without. Of the thirty couples, seventeen have their 'api kolo at Haveluloto and one in another village in Tongatapu and thirteen in either Ha'apai or Vava'u.

Twenty three couples have an 'api 'uta (bush allotment). Only two couples have their 'api 'uta in Haveluloto, five in other villages in Tongatapu and sixteen couples have their 'api 'uta either in Ha'apai or Vava'u. Eight couples do not have any 'api 'uta. The size of these 'api 'uta range from four acres to twelve acres.

The financial resources are mixed and varied. Twenty of the husbands are employed; eleven had farming as the main occupation. None of the wives are employed outside the home. All the wives engage in weaving. The financial income per year ranges between two hundred Pa'anga (Tongan Dollar) and three thousand six hundred Pa'anga. There is quite a gap between the financially poor and the well off. The average financial income per year of an urban 'api in these data, stands at about one thousand Pa'anga. The predominant expenditure of the 'api's money in order of importance is on the 'api's needs; then on the church and finally on customary obligations.

(b) Tongoleleka

The same questionnaire was distributed at random to thirty five Free Wesleyan Church couples in Tongoleleka. Thirty one questionnaires were returned. This figure represents about eighteen percent of the total 'apis in Tongoleleka. The oldest couple who completed the questionnaire were aged, the husband sixty nine and the wife sixty two years old. The ages of the youngest couple were, the husband twenty nine and the wife twenty eight years old.

Of the thirty one husbands, twenty seven were born in Tongoleleka, two in other islands in Ha'apai and two were born in Vava'u. Of the thirty one wives, twenty four were born in Tongoleleka, four in other islands of Ha'apai, two were born at Pangai, and one in Tongatapu. The duration of marriage (with the same spouse) ranges from four years to forty four years.

The size of the families range from one child to nine children, with the average of four children in each marriage. The total number of children is one hundred and thirty six, with the proportion of sixty one males and seventy five females.

Of the thirty one couples, twenty seven have an 'api kolo; twenty five at Tongoleleka; one couple has theirs at another island in Ha'apai; and one couple has theirs at Tongatapu. Four couples are without an 'api kolo. Only nineteen couples have an 'api 'uta. Fifteen couples have theirs at Tongoleleka, two at other islands in Ha'apai, two couples have theirs at Tongatapu and two couples at Vava'u. Twelve couples are

without an 'api 'uta.

The financial resources are varied and mixed. Only seven of the husbands are employed by another employer. The other twenty four are self-employed, mainly farming, fishing, and making copra. Only one of the wives is employed outside the home. The other thirty are self-employed, mainly making Tongan handicrafts.

The financial income per year ranges from sixty pa'anga to two thousand pa'anga. The average financial income of a rural 'api per year on this data is about four hundred pa'anga. The three main yearly expenditures of the 'apis, in order of importance, are on the 'api's welfare; on church obligations and on customary obligations.

3. THE RESULTS OF THE QUESTIONNAIRE DISTRIBUTED TO COUPLES

The overall purpose of the questionnaire was, first, to find out the existing pattern of the Free Wesleyan Church's pastoral ministry, if any, in the area of marriage and family life. Secondly, to perceive the participants' attitude towards the pastoral role of the church.

The letter H. will be used to report the findings from Haveluloto and the letter T. for Tongoleleka.

A. ON MARRIAGE AND THE CHURCH

1. i) The question asked: did you seek counseling from anyone, as part of your preparation for marriage?

H: Of the thirty one couples, ten answered yes; of which six sought counsel from their parents; two from their minister; one from a friend and one from a relative. Twenty one couples did not do so.

T: Twenty four couples responded positively. Thirteen couples sought counsel from their parents, six couples from friends, and five couples from their minister.

ii) The question asked: do you believe that the church is adequately helping its young people in their preparation prior to marriage?

H: Twenty three couples responded no. The other eight thought the church does.

T: Twenty nine couples answered yes. Only two couples responded, no.

A follow-up question asked: do you believe that the church should introduce a special program to help its young people prepare for marriage?

H: All respondents answered in the affirmative.

T: All thirty one couples responded yes.

iii) The question asked: do you believe that the church presently does help good marriages become better?

H: Twenty three participants responded no; eight answered yes.

T: Twenty couples responded no; eleven answered yes.

A follow-up question asked: do you believe that the church should introduce special programs to help make good marriages better? Comment on your answer.

H: Twenty nine couples answered yes; of which twenty commented it is greatly needed; five responded it is the rightful role of the church; four couples responded, it must be done. The two couples who responded in the negative commented, it is the business of the parents; ministers should set good examples.

T: Seventeen couples commented it is badly needed; fourteen couples responded that it is what the church should be doing.

iv) The question asked: who is the head in your marriage? Please comment on your answer.

H: Seventeen couples stated the husband, in accordance with both the custom and the Bible. Nine couples stated

co-head, for two heads are better than one and it provides extra strength for the relationship. Three couples gave Christ as the head in their marriage, as He is the head for the church. Two couples stated God as the head of their marriage for He is the father of all.

T: Seventeen couples stated the husband as the head of their marriage, in accordance with the teaching of the Bible. Ten couples responded equal partnership, for working together is better than one working alone. Two couples have God as the head of their marriage, and two couples have Christ as the head of a christian marriage.

v) The question asked: please list below three things or behaviours that bring problems to marriages in Tongan villages today?

H: All couples responded. Three items were predominant in the overall responses. They are adultery, drunkenness and the lack of money and food. Others were interference from in-laws, flirting, hot temper, wife beating and absence of one spouse especially the husband. This refers to the current labour migration to New Zealand.

T: All couples responded. The predominant responses were, irreligiosity (meaning not attending church and not fulfilling obligations to the church), long absences of the husband (again referring to the labour migration) and drunkenness. Others were lack of money and food; worldliness; and irresponsible husband.

2. i) The question asked: suppose you had trouble with your marriage would you seek counsel from somebody else? If yes; from whom? Please comment on your answer.

H: Thirty couples answered yes. Of these, eighteen stated they would seek counsel from their minister because he is God's representative; he is representative of Christ; one stated he is the shepherd of the flock, and one stated the minister is qualified for the task. Six couples preferred their parents for they have confidence in them. Three couples would seek counsel from friends, and three would seek counsel from relatives. Those who would seek counsel from persons other than the minister gave the following reasons: the minister does not practice what he preaches; the minister's counsel is only spiritual and he is not interested in other aspects of the marriage. One couple would not seek counsel, as they preferred to solve the problem between themselves.

T: Of the thirty one couples, twenty eight answered yes. Twenty one couples would seek counsel from the minister for the following reasons: he is most trusted, he is our spiritual father, he is the one who can help, he is qualified for the task. Seven couples would seek counsel from their parents, they are most trusted. Two couples answered no. They stated they can solve their differences between themselves. One couple did not respond.

ii) (a) The question asked: do you believe in divorce? Please comment on your answer.

H: Twenty four couples answered in the negative. Predominant reasons were: it is a violation of the marriage covenant; it is against the teaching of the Bible; it is sinful; it is against God's will. The seven couples who answered yes stated; that it is better to divorce and each partner would have the opportunity for a new beginning.

T: One couple did not respond. Three couples answered yes, all emphasising the importance of a new beginning for both spouses. Twenty seven couples answered no, mainly on religious grounds, as expressed in the following: it is against God's will; it is against the teaching of the Bible, it is a violation of the covenant. One couple expressed concern for the welfare of the children.

(b) The question asked: please list below three things or behaviours which you believe are major causes of divorce in village marriages today in Tonga.

H: Seven items were included in all responses: irreligiousness; personal conflict; wife beating; lack of food and money; prolonged absence of the husband (referring to the labour migration to New Zealand); physical violence, especially by the husband; and drunkenness. Other items included were: no children; interference from in-laws; irresponsible husband (meaning the husband fails to provide for the family).

T: The most significant items suggested were: interference from in-laws; prolonged absence of one spouse, especially husband (again referring to the labour migration to New Zealand); irreligiousness of the husband; wife beating; adultery and drunkenness. Other items suggested were, flirting, greediness, authoritarian husband, and not enough food and money.

- iii) The question asked: please list below the three major roles of husband and wife in Tongan village marriages today.

H: On the role of the HUSBAND, all responses stated, farm for food and money; work for food and money, and only three included fishing. On the status level only, two listed the husband as the leader of the 'api.

On the WIFE'S role, all couples stated domestic duties and care of the children.

T: The HUSBAND'S role was predominantly farming for food and money, copra making and fishing.

On the role of the WIFE, two responsibilities stood out, care of children and weaving; and more than half included fishing.

- iv) (a) The question asked: please list below three events that happened this year in your marriage which brought joy and fulfilment.

H: Of the thirty one couples responding to this question, the following were the predominant events listed: being alive; children did well at school; personal experience of God's care; growth in the faith; serve the church better; have family prayer more frequently; harmonious relationships; good crop harvest. Others stated, building a new house, repairing of our old house, wife became a lay preacher, and not quarrelling.

T: The responses included the following; God's love and care; children successful in school; grow in the faith; no deaths; receiving food from the Government Hurricane Relief Aid. Others were, husband cut down drinking, receiving gift of money and better relationship.

- (b) The question asked: please list below three events that happened in your marriage this year which brought problems and sadness to you.

H: Among the responses from twenty one couples the following statements were predominant: interference from in-laws; death in the extended family; quarrelling between us due to lack of mutual understanding; not enough money; quarrelling with in-laws. Others were: a son ran away from school; one child failed exams; ill health; fighting between us. Ten couples indicated there were no sad events.

T: The following events dominated the thirty one responses; two hurricanes; lack of food and money; deaths; interference from in-laws. Others stated: husband taking to alcohol; one son turned mormon; husband lapsed in church attendance; husband away overseas.

v) The question asked: do you feel that your marriage relationship was directly helped by the church's program on Father's Sunday and Mother's Sunday this year? Please comment on your answer.

H: Of the twenty six couples who answered yes, the following statements were made: a good sermon reminding us of the role of husband and wife; reminder of mutual love; good sermon; reminder that husband is the head of the family; reminder of good parenthood; good Bible reading and sermon; good sermon on husband-wife relationship; good sermon, it emphasised the christian family. Four couples responded no, with the following statements: the program did not touch the marriage relationship; the program was the same as last year; the program was not relevant and the sermon was not clear. One couple did not respond.

T: Twenty nine couples answered yes. The responses stated the following: good sermon on parenting; good spiritual guidance; good program; good sermon on good marriage; a reminder of the roles of father, mother and children. Two couples who answered no stated that the program was not completed and that the sermon was not well prepared.

3. i) The question asked: please list below three main religious or Biblical teachings that you observe as a guide in your marriage relationship and 'api life.

H: Twenty nine couples responded in full. All responses included one or more of the following: trust in God; fidelity; mutual respect; observe the LOTU; observe covenant until death; forgiving spirit; reconciling attitude, patience; humbleness and constant reading of the scriptures. Two couples did not comment.

T: All thirty couples responded in full. The following were predominant in all responses: dedication to God; observe the LOTU; fidelity; observe family prayer; patience; forgiving spirit; reconciling attitude; constant reading of the scriptures. Others were, peaceful living; loyalty to the marriage covenant; respect to each other and honesty.

ii) The question asked: Please list below three of our traditional customs which you believe should be preserved to strengthen the marriage relationship and 'api life in villages today.

H: Thirty couples made full responses, stating one or more of the following: respectful attitude to others; caring for others; peaceful living; sharing; respect to parents; mutual respect between brothers and sisters. Others include: observance of national dress; wife's obedience to husband; respect to King and nobles. One couple did not comment.

T: All couples responded in full. The following were predominant in all the responses: mutual respect; respect for women; friendliness; mutual support; caring for others and peace loving attitudes; observance of national dress.

iii) The question asked, please list below three aspects of our traditional customs which should be avoided in order to protect marriage and 'api life.

H: Twenty eight couples responded in full. Among these responses the following were the most stated: over dependence on parents; living together with parents after marriage; authoritarian parenthood; the observance of the FAHU rights (in that the husband's sister and her children have unlimited rights over his properties); and the observance of the rites to prove virginity of the wife on the first eve of the wedding.

T: All the thirty one couples responded in full. Three items dominate the responses as follows: authoritarian husband; the observance of the FAHU; use of Tongan medicine.

iv) The question asked: please suggest below any three ways by which the church can help to support village marriage and 'api life.

H: Twenty seven couples responded. Amongst the responses, the following were most frequently stated: introduce special study groups for married couples; strengthen pastoral visiting program; a family Radio Program once a week; prayer groups for married couples; church should cut down on appealing for donations of money. Others include, the church should pay more attention to the material needs of marriage; minister should set good example for married life; church should create

industry for employment; church should find out needs of married couples and minister accordingly. Four couples made no comments.

T: All couples responded. Amongst the responses the following were most cited: the church should have seminars once a month on marriage; church should organize camps for married couples once a quarter; church should strengthen its pastoral visiting program; ministers should set good examples with their own marriages; church should introduce a ministry for the youth in preparation for marriage. Others included: should pray more for married couples; church should decrease its demanding of money from its congregations; church should encourage married couples to accept God as head of their marriage and 'api life.

B. THE 'API AND THE CHURCH

4. i) (a) The question asked: who is responsible for the disciplining of your children?

H: Twenty six couples answered that both father and mother are responsible for the discipline of their children; two couples stated it is the responsibility of the husband and three couples stated it is the wife's responsibility.

T: Sixteen couples answered, the husband; the other fifteen answered, the wife.

(b) The question asked: please list below three good Tongan ways of disciplining children which should be preserved.

H: Twenty four couples responded. The most cited were as follows: teach to respect others; sending kids to Sunday School; assure Christian upbringing, good education and teach to know God. Others included were: teach to know the extended family; teach to respect the parents; treat all children alike; use of punishment and reward; teach to observe Tongan customs. Seven couples did not respond.

T: Thirty couples responded. Of all the responses the following were most stated: teach to know God; teach to respect others; teach to observe Tongan customs; teach Christian way of life; teach to respect the aged;

parents set good example. Others were, to assure good education, to be obedient and to love others.

(c) The question asked: please list below any three weaknesses in the Tongan way of disciplining children.

H: Twenty five couples responded. All responses included the following: favouritism of girls; beating as punishment; lack of discipline altogether; neglecting childrens' education; being too strict. Six couples did not respond.

T: Twenty nine couples responded. All responses were dominated by the following: favouritism of girls over boys; child beating; neglecting the childrens food and clothing; neglecting the childrens education. Two couples did not comment.

ii) (a) The question asked, please list below any three advantages of living in an urban area such as Haveluloto in Nuku'alofa.

H: Twenty nine couples responded. Of all the responses four statements were the most cited, as follows: access to employment, access to the best hospital; access to better schools and good communication. The other predominant responses were: access to modern entertainment such as movies and dances; exposure to new ideas and new life styles. Two couples did not respond.

T: Twenty nine couples commented. The following comments were predominant: near center of Government; more money; more employment; near the best hospital. Other important responses were, good communication; meeting different kinds of people and good housing. Two couples did not respond.

(b) The question asked: please list below any three disadvantages of living in an urban area such as Haveluloto near Nuku'alofa.

H: Twenty six couples responded. Among the responses, the most significant were: overcrowded; high cost of living; money consciousness; decline of traditional customs. Others were: high rate of crime; access to alcohol; exposure to new doctrines. Five couples did not respond.

T: Twenty eight couples responded. The most significant were: far from the farming area; exposure to new doctrines; overcrowded; high level of anxiety;

traditional customs decline and exposure to alcohol; social entertainments. Other significant responses were: money consciousness; greed and high cost of living.

(c) The question asked: please list below any three advantages of living in a rural village, like Tongoleleka in Ha'apai.

H: Only seventeen couples responded. The responses were predominantly the following: access to good fishing grounds; clean air; husband has more time with the family; close to farming area and less exposed to modern social entertainment and alcohol. Fourteen couples did not comment.

T: All the thirty one couples responded. The following were predominant among the answers: close to farming area; traditional customs intact; mutual support within extended family; contented life; clean air; everybody shares what they have; church is still center of life; feel close to God; close to good fishing grounds; less exposed to social changes.

(d) The question asked: please list below any three disadvantages of living in a rural area; like Tongoleleka in Ha'apai.

H: Eighteen couples responded. The responses were predominantly the following: no employment; not enough money; not enough meat; small stores; reluctance to social change; poor housing; no electricity; poor communication; not exposed to new ideas; life complacency; second-class education and medical services. Thirteen couples did not respond.

T: Twenty nine couples responded. The predominant responses were as follows: no employment; lack of money; poor communications; shortage of meat; smaller stores; far away from center of development; second class schools and medical services; no new ideas; no electricity. Two couples did not respond.

5. i) (a) The question asked: do you approve of the Family Planning Program conducted by the Government Health Department? Please comment on your answer.

H: Thirteen couples responded yes. The comments were as follows: because of our very poor economy, parents will

be better able to look after their children; because there is not enough employment; because Tonga is already overpopulated; and less land but more people.

Eighteen couples responded no, on religious grounds, as expressed in the four predominant comments: it is God's business, man should not interfere; it is against the Bible; leave it to God; it is against God's will.

T: Fourteen couples responded yes. The predominant responses were: children will be well looked after; it is easier to manage small families; it will save the family from economic difficulties; big families today are struggling economically and there is not enough land.

Seventeen couples responded no. Most of their disapproval was based on religious grounds as follows: we are interfering with God's plan of creation; it is against God's will; we will be participating in destroying the human race; it is murder, there is no need for it.

(b) Do you believe that the Free Wesleyan Church should encourage its congregations to participate in the Family Planning Program?

H: All couples responded. Twelve couples responded yes; predominant comments are as follows: church should give guidance for its people; if the church knows this would help it should support the program; the church should take the lead and encourage the people to participate for the good of all.

Seven couples stated: leave it for the individuals; and eleven couples stated that the church should not encourage such a sinful thing; it is against the Bible so the church should not approve of it; it will be very wrong for the Church to do so.

T: All couples responded. Of the thirty one couples, eight couples responded yes; with the following comments: the church should help the people to be aware of the problem and its effect on their lives; the church should show its concern by encouraging the people to participate; it should be part of the Christian Education program; this is one way the church could help its families.

Twelve couples responded to leave it to the individuals. Eleven couples stressed religious disapproval as

expressed in the following: it is anti-christian; it is murder; it is anti-Bible; it is un-christian; it is interference in God's creation and it is against God's will.

(c) The question asked: do you observe family prayer? If yes, how many times a day? Please comment on your answer.

H: Eighteen couples responded yes. Of these eight couples stated twice a day; nine couples indicated once a day; and two couples indicated, when remembered. All prayers had two main articles; first, thanking God for the gift of life, and secondly, asking God to lead them into the future.

Thirteen couples responded no, stating they were busy with other things like their jobs.

T: All couples responded. Twenty eight couples responded yes. Seventeen couples indicated twice a day. Eleven couples indicated once a day. The content of prayer had two main articles. First a thanksgiving, and secondly asking blessing for the future. Two couples added, this is part of the childrens' education. Three couples responded no, indicating due to personal weakness.

C. ON THE 'API'S LIVING RESOURCES AND THE CHURCH

6. i) (a) The question asked: do you have your root vegetables from your own garden? Or do you buy them? Or do you get them by any other means?

H: All the thirty one couples responded, of which sixteen couples answered that they buy their root vegetables from the Nuku'alofa Market. Fifteen couples indicated they grow their own vegetables.

T: All thirty one couples responded, indicating that they grow their own vegetables.

(b) The question asked: how many days a week to you have KIKI with your root vegetables?

H: All couples responded: Twenty one couples indicated they have KIKI seven days a week. Six couples indicated they average three to four days a week, and four couples averaged two to three days a week.

T: All couples responded. Four couples indicated they have KIKI seven days a week. Ten couples indicated they average between four to six days a week, and seventeen couples stated they average between two to three days a week.

A follow-up question asked: What type of KIKI to you have most?

H: All thirty one couples responded and stated: frozen mutton flaps and tin fish from New Zealand.

T: All the thirty one couples responded. Seventeen couples stated fish and vegetable leaves. Fourteen couples stated mutton flaps and vegetable leaves and tin fish.

(c) (i) The question: do you have pigs?

H: All couples responded. Twenty six couples answered yes, five couples answered no.

T: All couples responded; all answered yes.

(ii) The question asked: do you have chickens?

H: Twenty two couples answered yes. Nine couples answered no.

T: All thirty one couples answered yes.

(iii) The question asked: do you have cattle?

H: All couples responded. Only one couple answered yes.

T: All thirty one couples responded. Three couples answered yes. One couple indicated they have 26 head of cattle; one couple had four head of cattle and one couple had three head of cattle. Twenty eight couples indicated no.

(d) The question asked: do you fish? If yes, what type of fishing?

H: All couples responded. Six couples responded yes. Four indicated net-fishing, two indicated line fishing. Twenty five couples answered no.

T: Twenty four couples responded yes. Twelve indicated net fishing; eight indicated diver fishing; and four

indicated line fishing. Seven couples responded no.

(e) The question asked: please list below three fishing methods used in Tonga that unnecessarily destroy tiny fish.

H: All couples responded. All agreed on the three methods that are currently used by some. They are fish poisoning, fishing with illegal nets (fine mesh) and using dynamite.

T: All couples responded. All stated the same methods suggested by the Haveluloto couples.

ii) (a) The question asked: suggest below three main reasons for the frequent shortages of food (root vegetables) in Tongan villages.

H: All couples responded. The four major reasons indicated by the responses were: laziness; no bush allotments; poor soil and large 'apis.

T: All couples responded. The three significant reasons indicated by the responses were: laziness; hurricane and drought; no genuine love for the 'api.

(b) The question asked: please suggest below three main reasons for the frequent shortages of KIKI in Tongan villages today.

H: Twenty eight couples responded. Three predominant reasons indicated by the responses were: over dependence on imported meat from New Zealand; not enough local meat farmers; and many 'apis to not have livestock. Other comments included: too many people and no adequate fishing industry. Three couples did not respond.

T: All couples responded. Three main reasons suggested were: no adequate fishing equipment; many 'apis do not have livestock of any kind; dependence on imported mutton flaps from New Zealand. Others were: lazy husbands; the population growth; the shift to meat diet instead of our vegetarian diet; and sheer carelessness.

iii) The question asked: do you believe that the Government Department of Agriculture has adequately helped the average village farmers in their farming? Please comment on your answer.

H: Twenty four couples responded: seven couples answered yes. The predominant comment was: only to the few who can financially afford their services. Seventeen couples answered no. Seven couples did not respond.

T: All couples responded. Twenty one couples answered yes. The dominant comments were: we pay cheap prices for pesticides and fertilizers; we receive instructions on farming. Ten couples answered no, stating that it is only for those who farm cash-crops; only the few who can financially afford the goods, such as fertilizers and pesticides.

iv) The question asked: do you believe that those who have a bush allotment use their land productively? Please comment on your answer.

H: Twenty nine couples responded. Only two couples answered yes. Both stated that only some do. Twenty seven couples answered no. The predominant comments are: many bush-allotment holders are presently overseas; some are employed full time; many just do not work the soil; some bush allotments are of poor soil.

T: All the thirty one couples responded. Only three answered yes, stating some do. Twenty eight couples answered no. The comments were: many have migrated either to other islands or overseas; many bush allotments are of poor soil, especially sandy soil; and many just don't like farming.

v) The question asked: do you approve of our Land Tenure System? Please comment on your answer.

H: Twenty seven couples responded. Fifteen couples answered yes. The comments were predominantly the following: quite satisfied; each man is free to use his land; we should obey the law of the Government. Twelve couples responded no. One couple commented that the Government should recall all the lands and employ the people as farmers. The response of the other eleven couples were as follows: The Government, monarchy and nobles should distribute their estates to the people; many do not have a bush allotment; the land laws should be reformed, and the laws are alright, the nobles are the problem. Four couples did not respond.

T: All couples responded. Twenty six couples responded yes. Their comments were: quite satisfied; the problem is not the land, it is the population growth; the nobles should distribute their estates to the people; and the government should change the land law.

vi) (a) The question asked: do you believe that the church should help village 'apis as part of its mission? Please comment on your answer.

H: Twenty eight couples responded. Twenty six couples answered yes. The predominant comments were: the church should help the 'apis for they are supporting the church; it is the church's rightful role; the church should minister to the total needs of the 'apis if possible; and because the 'apis have done so much for the church. Others were: this should have been done before; if the 'apis are well off they will help the church better. Two couples answered no. They both stated that the church should concentrate on preaching the gospel and take care of the spiritual welfare of the 'apis. Three couples did not respond.

T: All the thirty one couples responded. Twenty seven couples responded yes. The responses were dominated by the following comments: It is the church's rightful role; the church should have done this all along; if the church could help the village 'api, it will be able to support the church better; and the church should give all the support it could to the village 'api and serve its total need.

Four couples responded no. The responses were: the church should concentrate on the spiritual life of the 'api; just encourage them to trust in God; the church should not spend its energy on the 'apis farming, but on preaching the gospel.

(b) The question asked: do you believe that all village 'apis should at least raise some livestock, such as pigs, chickens or cattle, to increase their KIKI supply? Please comment on your answer.

H: Thirty couples responded, all answered yes. Three responses predominate the comments as follows: it will save our money to spend on other needs of the 'api; it will supply fresh meat; it will relieve the general shortage of KIKI. Pigs and chickens, not cattle, for there is not enough land. One couple did not respond.

T: All couples responded. Twenty five couples answered yes. Predominant comments were as follows: it will save our money now spent on fatty mutton flaps from New Zealand; this will boost our KIKI supply; this was the old way, we should take it up again. It will supplement our fish supply.

Six couples responded no. All the responses in this category stressed that there is not enough land, especially for cattle.

(c) The question asked: please suggest below any three ways in which the church could help village 'apis to have a stable financial income and food supply.

H: Twenty four couples responded. Twenty couples affirmed their approval of the idea. The predominant suggestions were: the church should organise and plan farming and inspect monthly; provide farming machinery, e.g. a plough; create industry for employment and use the profit for loans by farmers. Others were: the church should have seminars on village farming; it should cut down on activities which demand food items and money from the 'apis; it should organize work parties to go overseas. Four couples answered that the church should not be involved at all. It should concentrate on the spiritual welfare of the 'apis. Seven couples did not respond.

T: All the thirty one couples responded favouring the idea. The predominant suggestions were as follows: the church should provide fishing equipment, machinery, especially a plough; it should plan group farming and periodical inspection; the church should have an industry for employment; it should use Trust funds for loans to farmers. Others were: the church should organize women in making handicrafts and find a market for it; it should encourage consistent farming and provide vegetable seeds.

4. SUMMARY

A. On the Demographic Data

The overall data reveals the following:

i) The participant couples represent a fair percentage of village married adults who had life experiences of both traditional Tonga and modern Tonga.

ii) Both the age and economic status of the 'apis involved did not have any significant influence on the overall responses, comparatively. In fact, quite a few older couples responded more radically than the younger couples.

iii) The indications on "place of birth" really shows the movement of people to urban areas, and also the immobility of the rural village populace. As the data reveals, only two of the husbands of the Haveluloto 'apis were born there, while twenty nine husbands were born at other villages, mainly in Ha'apai and Vava'u. In the case of Tongoleleka, twenty seven of the husbands were born there and only four were from other villages. Of the wives, only three amongst Haveluloto's group were born there, twenty eight were from other villages. At Tongoleleka, twenty four wives were born there, and only seven came from other villages.

iv) The duration of marriages in this data reflects the high desirability for, and the sanctity, of marriage and family life in the society at large.

v) The greater number of employed husbands in Haveluloto and the lesser number in Tongoleleka reveals the urban centered development

programs of the Government.

Most of the wives, and adult females, do presently engage in producing Tongan Handicrafts. This is a booming business at present for an increasing number of tourists visit Tonga each year. This helps the 'apis financial income.

vi) The size of the family in this data strongly justifies the Governments current Family Planning Program. The number of male siblings gives a frightening note of the future in regard to our Land Tenure System. Out of the sixty two husbands, only forty two have a bush allotment. The total number of male siblings stands at one hundred and sixty one. By law the land will be inherited by the elder son. This means that one hundred and eighteen males will be left without a bush allotment in the future unless our land law is drastically changed.

vii) The great gap between the annual financial income of an average 'api and the financially well-off 'api, is rather disturbing. Take for example the case of Haveluloto. The lowest 'api's income stands at two hundred dollars, while the highest stands at three thousand six hundred dollars. This presents a difference of three thousand four hundred dollars.

viii) Finally, all 'apis involved indicated that the ways they spend their annual income, in order of importance, are: first on the 'api's needs, second on the Church and then thirdly on customary obligations.

B. On Marriage and the Church

The findings reveal the following:

- i) The ministers were not recognised as resource persons for pre-marital counseling. However, the research reveals that many couples would seek pastoral help from the minister for marriage problems if they arise.
- ii) All participating couples approved of the introduction of new programs to help strengthen marriage and family life, both before marriage and after marriage. There is a general awareness that this is what the church should be doing now. There is also an element of suspicion of the trustworthiness and capabilities of the clergy.
- iii) The general attitudes to the 'api's structure are heavily influenced by Biblical teachings as well as by customary practices.
- iv) Lack of food and money, drunkenness, adultery and irreligiosity are the main social elements and behaviour that have been disturbing village marriages in Tonga.
- v) The rate of divorce is rising. The role of the spouses in 'api life is still very much influenced by the hangover of the subsistence economy system.
- vi) The joy of the marriage relationship is centered around God's loving care; by the children doing well at school; the 'api's growth in the faith; no deaths in the 'api; good harmonious relationships and good crop-harvest for the year. When a gift of food or money is received it is a real cause for joy in the marriage.

Sadness and pain within the marriage are brought about by interference from in-laws; a death; natural disaster e.g. hurricane and drought; husband away overseas; lack of food and money; children turning to other religions. Within the marriage relationship sadness is brought about when the two spouses quarrel; the husband takes to alcohol and when the husband does not attend church.

vii) The Free Wesleyan Church's Family Week Program begins with Mothers Sunday (second Sunday of May) and closes with Fathers Sunday (third Sunday of May). The responses reveal that there is still room for improvement. This program is heavily spiritually oriented. However, it is a good device to be improved upon and supplemented with strategies to cater for the relational and material needs of the 'api.

viii) Trust in God and faithfulness are the two leading Biblical and religious teachings that uphold the marriage relationship in villages. It is a positive attitude. These two items should have a central place in the move toward a theology of Pastoral Care in the Tongan context. Together with these religious commitments are the cultural spirit of respect for others, service and acceptance of others, sharing and mutual support, which are the strengths of the Tongan culture. The weakness of Tongan culture lies in overdependence on others, in which the true spirit of reciprocity is violated. This is best illustrated by the general disapproval of the institution of the FAHU.

There is a marked awareness, among villagers, of the need for improvement and supplement of the church's existing program for both marriage and family life. Also there is a demand for ministers to set

good examples for 'api life, and for the church to cut down on their activities that demand food and money from the people.

C. On the 'Api and the Church

i) The disciplining of children is carried out by the father and mother. Good discipline is identified with teaching the children to know God at home as well as through Sunday School. Children are taught to respect others and observe traditional customs by interacting with other members of the 'api and of the extended family. Many fathers are strict and authoritarian in bringing up their children. Many parents are irresponsible and some abuse their children. Parenting is another area of 'api life that should be taken into account in the pastoral care venture of the church.

ii) Villagers are aware of both the lure and the problems of urban life as well as the blessings and the problems of rural life.

iii) The strong disapproval of the Family Planning Program dictates to the church that it should not be involved in the promotion of the program officially. However, there is a growing number of villagers who are fully aware of the problem of our Land Tenure System and their socio-economical implications, and therefore they participate in the program, as revealed in the Government report referred to in Chapter Two.

The daily practice of family prayer reveals both the God-consciousness of villagers and the psychological search for personal security in an environment of scarcity.

D. The Api's Living Resources and the Church

i) Today's urban villagers get their food (vegetable roots) from the market and KIKI from the stores. Tongans have been gradually conditioned to shift from the traditional vegetarian meal to the non-vegetarian meal, using imported meat from overseas. Coupled with this is the gradual conditioning of the Tongan mind to depend on overseas produce and foreign aid. Rural villagers however, still enjoy the growing of their own food and fishing. Fatty mutton flaps from New Zealand have become a most desired item for the 'api's meal table.

Villagers are not nutrition conscious. In this environment of scarcity there is not much room for choice; it is a matter of having something to eat.

ii) There is a growing awareness of the need to encourage village 'apis to have their own livestock, especially pigs and chickens. Cattle will create problems because of the smallness of the land. Rural 'apis have more pigs and chickens than urban 'apis. Fishing can be encouraged by providing better fishing equipment and by prohibiting poisoning the fish, use of illegal nets and the use of dynamite for illegal fishing.

iii) Villagers allege that the frequent shortages of food crops are due to sheer laziness, shortage of land, poor soil and natural disasters, e.g. hurricane and drought.

The Government Department of Agriculture has been able to provide help in terms of subsidising fertilizers and pesticides and scientific

and technological help. Village 'apis in the low income bracket, however, do not benefit greatly from the Government's supportive system.

iv) It is the consensus of this research that most bush-allotment holders do not cultivate their land.

v) On the issue of Land Tenure, only fifteen couples from Haveluloto indicated they are satisfied with it; and twenty six couples from Tongoleleka endorse their approval of the system.

vi) Finally there is a majority consensus for the church to help village farmers by providing appropriate equipment for fishing and farming; organization to supplement the farmers' capabilities for creativity and productivity. There is also a general consensus that the church should reduce the activities that demand money and food items from village 'apis, trust funds should provide support on a loan basis, and that the church should seriously consider the problem of unemployment among villagers.

5. QUESTIONNAIRE DISTRIBUTED TO THE CLERGY

A. Demographic Data

Thirty five sets of this questionnaire were distributed to thirty five ministers, both of Tongatapu and Lifuka, Ha'apai. Thirty sets were returned. The thirty ministers who participated represent about thirty six percent of the total number of the ordained clergy of eighty two.

All participants were aged above forty. Years since ordination range from one year to more than thirty years. The number of appointments

served range from one to more than fifteen. The number of 'apis in each congregation ranges from twenty one to above sixty.

B. The Purpose of the Questionnaire

The purpose of the questionnaire was threefold. First, was to find out the ministers general appraisal of the church's present ministry to 'api life. Secondly, to find out their opinions on the existing Family Week Programs and the possibility of introducing new programs to supplement the current pastoral ministry to the 'api; and thirdly, to have first hand information on the clergy's personal practices of pastoral care to village 'apis.

1. i) The question asked, do you believe that the church has adequately helped its youth in their preparation before marriage? Please comment on your answer.

Eight respondents answered yes. The comments indicated the youth are helped through sermons, Christian Education and Youth Camps. Twenty two ministers indicated, no. The comments reveal the following: it is neglected by the church and this is why there are many elopements today.

- ii) The question asked: do you feel that the church has adequately helped good marriages to become better? Please comment on your answer.

Sixteen ministers answered yes. The comments were dominated by the following: through the Family Week Programs; through the wedding ceremony; through pastoral visiting and sermons. The fourteen who responded no, indicated: the church has no programs in this area; there are no qualified persons to do the work; it is neglected by the church.

- iii) During the last twelve months did any young people come to you seeking counseling before they married? How many cases?

Fourteen ministers responded yes. Six ministers had one case each; five had two cases each; two had six cases each and one minister had twenty cases.

Sixteen clergy answered no.

- iv) During the last twelve months, did any wife or husband, or married couple come to you seeking counseling? How many cases? What were the problems?

Eighteen ministers answered yes. One minister had thirty seven cases; one had twelve cases; six ministers had four cases each; eight ministers had two cases each; and two ministers had one case each.

Twelve ministers answered no.

The predominant problems were: personal conflicts between two spouses; husband takes to alcohol; husband beating wife; husband away overseas; husband does not attend church; interference from in-laws; husband committed adultery.

- v) (a) Do you believe that your programs on both Mother's Sunday and Father's Sunday this year helped marriage in your congregation? What were the programs?

Twenty seven ministers responded yes. The programs were: sermons within the ordinary morning services; and guest speakers in the afternoon.

Three ministers answered no. They commented that the messages were mainly on the spiritual aspects of marriage.

- (b) Do you feel that your program on Family Week helped the families in your congregation? What were the programs?

Twenty seven ministers answered yes. Three ministers answered no. The overall programs were: pastoral visitation; guest speakers in the evenings; family fellowship and worship. (NOTE: this program is directed from the Department of Evangelism). Those ministers who responded no, all indicated the programs were not well prepared.

- (c) Please suggest two ways which will help to improve the present Family Week Program:

All ministers responded as follows: should allow local churches to produce their own programs; should include

family dialogue; visits to families who do not attend church; camps for fathers and mothers; family camps; show films on good family life; should include group discussions for fathers, mothers and young people; special program for the children.

(d) Beside the church's official programs on Family Week this year, did you have any other program to help marriage and family life in your congregation? If yes, what was the program?

Ten ministers answered yes. The programs were predominantly pastoral visiting; others were family picnic and speakers on Christian marriage.

(e) Do you believe that the church should consider the possibility of new programs to supplement our existing programs on marriage and 'api life?

All ministers answered yes.

2. i) The question asked: According to our traditional custom, the husband should be the head of the family. Do you agree? Please comment on your answer.

Twenty two ministers answered yes. The predominant comments were: it is the teaching of the Bible; man was first created; as Christ is head of the Church.

Eight ministers answered no. The predominant comments were: God should be the head of the family; some husbands are drunkards; equal partnership; if only he is able to do so, otherwise the wife should be the head.

- ii) The question asked: please list below any three traditional customs which should be preserved for the strengthening of marriage and 'api life in Tongan villages today?

All ministers responded. The most predominant comments were: respectful attitudes to others; observe traditional obligations to the extended family; mutual caring and respect for women. Others were respectful attitude to the King and Chiefs; observe Tongan dress; law abiding.

- iii) The question asked: please list below any three traditional customs that you would recommend to be avoided for the protection of marriage and 'api life in villages today.

All ministers responded. The predominant comments were: the institution of the FAHU; over dependence on the extended family; over protection of children; excess feasting; PULUA of funerals (PULUA is the final tribute feast for the deceased); traditional wedding celebration and the virgin-rite. Others were: authoritarian husband and church feasts.

- iv) The question asked: please list below any three Biblical or religious teachings which you would use as guidance in your family counseling.

All ministers responded. The predominant items were: build each other up; spirit of forgiveness; children are gifts from God; accept Christ as Lord and Saviour; attend church more; love one another. Texts quoted, by five ministers, were: Psalm 127; I Corinthians 13; John 15; Ephesians 5 and 6, and Luke 15. Others were: have Jesus as head of the family; obey Jesus' teaching; encourage to live in peace.

- v) The question asked: please comment below on the usefulness of the LOTU to marriage and family life.

All ministers responded. The predominant answers were: it brings peace to the mind; it encourages trust in God; it deepens personal awareness of the living God; it reminds that God is the true shepherd; it helps spiritual growth; it encourages holy living; it provides hope to the family; the LOTU is the most precious asset for family life; it enhances the villagers awareness of God as the true shepherd who will always provide for them. Others were: the LOTU brings peace, life commitment and a sense of security for family life.

- vi) The question asked: Do you approve of divorce?

All ministers responded. Only eight ministers responded yes. The predominant comments were: it gives the spouses the opportunity for a new beginning in life. Twenty ministers answered no. All objections were based on religious grounds as it is against God's will; it is against the teaching of the Bible and it is a sin.

- vii) The question asked: do you approve of the Family Planning Program conducted by the Government Health Department?

All ministers responded. Sixteen ministers responded yes. All stressed the problem of population growth;

the Land Tenure System and their economical implications. Fourteen ministers responded no. All the objections were on religious grounds as it is God's will to have children; it is murder; it is God's business; man should not interfere with God's creation.

3. i) The question asked: do you approve of our Land Laws?

Twenty two ministers answered yes. The predominant comments were: we should be satisfied with the law; it is Government's business; no complaint; God will in time solve the problem; no need to worry, God will provide. The eight ministers who responded no, commented: many males are without land; some nobles exploited the people in their search for lands.

ii) The question asked: Please suggest below three ways by which the church could help to improve the financial income and food supply of village 'apis.

All ministers responded. The most predominant suggestions were: the church should organize group farming; provide machinery, especially ploughs; encourage and support 'apis to have livestock especially pigs and chickens; organise the womens' production of Tongan Handicraft and find a suitable market for it; abandon the MISINALE (annual offering to the church); let go some of its land to be distributed to those who do not have any bush allotment; have seminars twice a year on 'api life; have a separate department to minister to 'api life; do away with FAKA'AFE (a feast prepared by an 'api, either on Sunday morning or afternoon, for the preacher). Others were: each village church should have a vegetable nursery for the use of 'apis; reduce its fund raising from the 'apis; have an agriculturist to help village farmers and provide fertilizers.

6. SUMMARY

The ministry is an "old ministry" as revealed in the demographic data. It is an "old ministry" in comparison to the present population. Approximately sixty percent of the total population are under twenty five years of age.

There is a marked awareness among the clergy that the church has not adequately ministered to the 'api.

The administration has established a family week in its calendar, but for what purpose. It has never been defined and as a result most of the programs are basically conducted in the monologue presentation which lacks sharing, feed back and evaluation for future improvement.

The clergy is fully aware of the great need for new approaches and programs to supplement the church's existing pastoral programs, even a separate department to be responsible for Family Life.

The clergy's consensus on the Land Tenure System, Family Planning and Divorce, again reflects the general political complacency of the public, and the social mentality of Tongan religiosity in general.

God, as a living being, is identified as the shepherd, the destiny of human trust and hope, the source of life contentment and comfort, and the refuge for the insecure and the weak.

The numerous ideas on how the church could help the village 'api in its relational and material needs reflects great concern and enthusiasm on the part of the clergy as well as from the villagers. This enthusiasm is a ground of hope. What is needed is good leadership and planning.

7. TAPE RECORDINGS

of

Kava Circle³ Dialogues

on

How the Church could help the village
'api in its struggle for survival

All dialogues were conducted in the Tongan language. This report is the writer's personal interpretation of the highlights of the respective dialogues.

TAPE ONE:

The FAIKAVA was held at the Principal's residence at the Pacific Theological College, Suva, Fiji on the evening of October 18, 1978.

Members were the writer, Rev. Dr. Sione 'Amanaki Havea, Evaline and Sione Havea, Havili and Feke (both students of PTC), Niua and Taumoe'olau.

'Amanaki⁴ is the former President of the Free Wesleyan Church of Tonga, now he is Principal of the Pacific Theological College. He is an "'api man", Church leader, teacher and preacher.

TOA: Would you please reflect on the church's role if it is to help villagers in this time of social change.

³KAVA CIRCLE (FAIKAVA) is the "grassroot social get together" where members exchange stories, tales and fantasy. They share their life pains, critiques and praise of others. They share their frustrations and hopes.

⁴In the Tongan custom one addresses the other by his or her first name. The dialogue only breaks when it is time to drink.

'AMANAKI: I feel that the most appropriate role for the church is to be an interpreter of the social changes to the villagers and help them to adjust by giving direction and purpose. Social changes have brought about social frustrations. The church should enter this realm of frustration and thereby serve the villagers. The church should be involved with the villagers in their frustrations and minister to them in their frustrations, otherwise other agents will give the direction.

TOA: How can the church help the villagers in their farming?

'AMANAKI: I believe that the church could help at least in two ways. Firstly, the village church could utilize its trust funds on a loan basis to enable the villagers to begin special farming projects. Secondly the church should explore what the village parishoners can do best, and give them support. It could be farming or fishing.

TOA: What does this mean from the perspective of development and the general pastoral ministry of the church?

'AMANAKI: Generally speaking, the church has been a parasite on villagers and it has still to serve the people in their material needs. Spiritual growth is very important, but the church cannot any longer ignore the material needs of its people.

All the Church has been able to do is the taming of the people and exploiting them. It has failed to develop them as persons. The church should realize that true development is the development of people, of life qualities.

TAPE TWO:

Ronald Vea is a leading business person in Tonga, a film proprietor and owner of the Finau Theater in Nuku'alofa. He is also the Free Wesleyan Church's representative to the Taulua Printing Company, which is run by the Free Wesleyan Church and the Roman Catholic Church. The dialogue was held at Ron's residence in Nuku'alofa on the evening of September 22, 1978. Members were the writer, Ron, Sione a lay preacher, and Loni, an Economics graduate from the Methodist University, Anchorage, Alaska.

- RON: From my own observation our national development program is controlled by our hierarchical elite, without the participation of the grassroots mass. The authorities only approve the programs which would guarantee their own self-benefit, self-security and self-esteem. As a result the commoners at large are deprived of their share from the programs. It is a struggle for survival of the fittest.
- SIONE: If only the authorities can practice the teaching of Jesus to love your neighbour, the situation will be changed.
- TOA: One alternative is that the mass conduct a revolution. It is either the chips come down half way and raise up the status of the commoners, or the commoners revolt by destroying the pyramid of our social structure.
- RON: But whoever the new leaders may be, they will be vulnerable to build another pyramid. Any other alternative?
- LONI: Each individual builds his or her own pyramid.
- TOA: Where does the church fit in here?
- RON: What is your view?
- TOA: I believe the church should contribute to development by getting involved at the grassroots level. I believe this is the missing link in our present development programs. Our present development programs are only for the gain of the few who are already well-off. The average villagers cannot afford even the reduced cost for goods and services that are made available by the national development projects, for example the farming program of the Agriculture Department, so the rich become richer and the poor become poorer.

TAPE THREE:

The Faikava was held at the residence of Salesi and Sela Havea in Nuku'alofa on the evening of October 6, 1978. Present were the writer, Lipoi Tupou an 'api man, a leading businessman, lay preacher, member of the Conference Standing Committee, chief steward for the Tongatapu District, and a farmer. Malolo Fula, 'api man, lay preacher, Youth

leader, printer in the Government Printing Department and farmer;
 Masiu Moala, 'api man, lay preacher, Senior Education Officer with the
 Department of Education in charge of School Broadcasting; Salesi Havea,
 lay preacher, lecturer and farmer, a philosophy graduate from Princeton,
 U.S.A.; Siua Amanaki, minister, teacher, farmer, Principal of the
 Nuku'alofa College.

LIPOI: The church has been too judgmental of village 'apis. It should play a supportive role. The church should give direction and support instead of trying to teach the people what to do. The church is in a very good position to help, because of the high respect for the LOTU. It is the role it should play and witness God's participation in 'api life by affirming them.

MALOLO: The church should train its ministers first so that they understand the problems that are faced by the villagers.

The church can also help the villagers in what they do best by giving loans with a set time to pay back; as it will give them a start.

Another important factor as I see it; there is a lack of continuity in the clergy ministers. A new minister who moves into a circuit would not like to continue what his predecessor was doing, and worse still, he does not have any substitute programs.

MASIU: The church should actively support the Family Planning Program. Many problematic 'apis today are caused by the fact that the parents are not able to fulfil the needs of their children because there are too many.

Another important issue to my thinking is that the church has yet to make a distinctive contribution to the Tongan life style. For example, from recent researches it has been discovered that Tongans had four basic traditional customs from the pre-Christian era. They are, first FAKA'APA'APA (respectful attitude to others) secondly, TAUHI VAHA'A (relational caring), thirdly, MAMAHI'I ME'A (dedication) and finally, LOTO TO (sacrificial giving). The church has also failed to use "these cultural tools" as a vehicle to convey its ministry.

The church should witness to God's ministry to people by involving itself supportively in the peoples' life program.

SALESI: One aspect of village life where the church can contribute is by helping village 'apis in sorting out their priorities in life. It seems to me there is still confusion between needs and luxuries.

On farming, the church should encourage consistent farming and make good use of the natural and human resources locally available.

The church should go out to where the people are and minister to them there, instead of expecting the villagers to come to it.

TAPE FOUR:

The Faikava was held at the home of Mosese and Vai Vakasiuola in Filatelefia, Sia'atoutai Theological College near Nuku'alofa on the evening of October 11, 1978. Present were the writer; Paula Bloomfield, an 'api man, lay preacher in the village church of Fatai, Chief Officer for Secondary Schools in the Government Department of Education, a farmer; Tupou, an 'api man, Setuata (like a Home Missionary) at the Fatai Free Wesleyan Church, a farmer; Niutei, a village farmer from the village of Nukunuku; Mosese, minister, storekeeper for Sia'atoutai College, an 'api man and farmer; Pupunu, college carpenter, 'api man, lay preacher and farmer; Poasi, College truck driver, 'api man, lay preacher and farmer; Salesi Tautua'a, 'api man, lay preacher and farmer; Neti Tu'iono, lay preacher, agriculturist; Filipo, present student at the College, 'api man, farmer; Finau, lay preacher; Takoifo'ou, lay preacher and farmer; Salesi Kali, lay preacher and farmer.

PAULA: Our national development program is a failure because it is decided by the elite of the society. The program should be decided by the mass at the bottom of the social milieu. Another reason for this failure, is the failure of communication. Traditionally speaking our society is an oral society. So communication should be conducted orally, like what we are doing now.

A christian home is very vital for development. Practice of family prayer should be encouraged. All children of the family should be treated alike; no favouritism, no spoiling.

NIUTEI: Villagers should learn to use their time fruitfully. A lot of land has remained uncultivated. The church should encourage villagers in this direction. I have a small farm, a few pigs and chickens, even cattle.

TUPOU: Villagers should stick to the traditional ways of farming. Crops should be planted at the right time of the year. Certain types of crops need certain types of soil.

SALESI TOUTUA'A: In our 'api, we do our works, farming and everything else with trust that God will get us there, no matter what.

PUPUNU: My wife and I have been struggling all along since we married. Now we have a big family. Despite the hardships that we faced, we trust that God is with us and that He would not let us down.

POASI: The most important thing for me personally is, the responsibility that the church has called me for. Everything else comes second, even my wife and children, but I fully trust that God looks after us all at all times. Every opportunity I have, I am with my family, and also tend to our small farm.

NETI: I believe that the church should aim its development program, if any at all, at developing men and women to be able to decide their future.

FILIPD: I am still a student here. Our 'api has been and still is struggling to meet our material needs. However, spiritually, we believe that God will see us through from day to day.

TAKOE FO'OU: I now realise why my parents forced me to come here as a student. I now can stand on my own feet and am able to look after myself. The church should minister to each individual 'api, instead of mass ministry.

MOSESE: The church could encourage and support the village 'api from the perspective of development, by promoting general hygiene and cleanliness.

SUMMARY

It is most urgent that the church should accept the social changes that have taken place and shaken the roots of our culture as challenges and opportunities for new and creative ministry. To be effective, it has to engage in the villagers frustrations and struggles and interpret the changes. A supportive and directive ministry is greatly needed.

The most needed development is the development of people, to be able to creatively act now, and decide their own future. The church cannot any longer ignore the material needs of the people. This is the time to act. Otherwise, other agents will take the "rein" of our social journey.

The church should move over from the teaching stage of its ministry to a ministry of engagement in the life struggle of the villagers.

Lack of training and genuine concern for both ministry and people have produced individualistic ministers among the clergy. As a result there is no continuity in village ministries.

The social frustrations that are brought about by social change have created a confusion of priorities among villagers. It is a confusion between needs and luxuries. If the church can take up the role of interpreter of change, it could successfully help villagers in this area.

If national development is to be meaningful and successful, the people at the bottom of the social milieu should participate in decision making and decide on the program that is most suitable for them.

Communication should be conducted in the way that the people on the grassroot level could understand, and that is orally. A Christian

home is a vital part of development.

An overall summing up of the total findings reveals that the church's only existing pastoral ministry to marriages and 'api life in Tongan villages is its annual Family Week Program. A few individual ministers added their own programs throughout the year, but the majority did not. There is also an overall awareness among the participants, both clergy and couples, that the church has failed to minister to village 'apis in their struggle for survival. The participants also strongly suggested that the church should cut down on its activities that demand food and money from villagers.

The strong disapproval, by clergy and couples, of divorce is indicative of the sanctity of 'api life among villagers. The strong objection to the Family Planning Program does not help to solve the serious problem of population growth. Epeli Hau'ofa rightly observed when he remarked:

If we do not deal with our population problems, our dependence on assistance from abroad will intensify, for we do not think that we have sufficient resources of our own to cater satisfactorily even for our present population.⁵

The church should involve itself in educating the villagers that Family Planning is a sound christian responsibility. Villagers should be made aware that our current land problem, and the problem of unemployment, are both related to the rapid growth of the population.

⁵Hau'ofa, p. 15.

On the subject of the village 'api's resources in terms of agriculture, the overall findings reveal both the failure of the villagers to engage in consistent farming, and the lack of guidance and support from the church. The findings strongly suggest that the church should organize and support farming as well as organizing the production of Tongan handicrafts to help boost the 'api's annual income.

The reported content of the Family Week Programs suggest that the church has failed to adequately minister to both the relational needs and material needs of marriages and 'api life in Tongan villages. The writer observes that the programs are mostly spiritually oriented through monologue presentations.

The overall findings strongly suggest that the church should introduce enrichment programs to strengthen marriages and family life in Tongan villages, in the area of relational needs and material needs.

In the following chapter the writer proposes pilot programs which he is strongly convinced will serve as useful tools for a new ministry to care for both the relational and material needs of marriages and 'api life in Tongan villages. These two areas of need are inseparable. They are like two sides of one coin. When one area of need is neglected it affects the other, and vice versa. The strategies are set out in the hope that they will strengthen the church's existing ministry in the move towards a wholistic-approach ministry to village 'apis.

PART II

CHAPTER V

STRATEGIES TO STRENGTHEN MARRIAGES
AND FAMILY LIFE IN TONGAN VILLAGES

The research has significantly revealed that the church was, and still is, inadequately sensitive to the relational and material needs of the village 'api. The research reveals a vacuum within the existing pastoral program of the church, in the area of relational interactions and living resources of the 'api. It is the consensus of the research that there is a need to supplement our existing programs with a new ministry. The writer is strongly convinced that enrichment programs will be the most appropriate to the present situation. This calls for leadership training and pilot programs.

The meaning of the term "enrichment" is meaningful to the Tongan mind despite the newness of the approach. The writer's conception of enrichment can be translated at least with two separate Tongan terms. First, in the Tongan classic, FAKANEIFUA: it applies to the sweet or desert in a meal. It brings the meal to its impletion. The other is a more modern term: TUPULAKI. It means to increase in growth or flourishing; a qualitative growth towards maturity. Biblically speaking, the meaning that is carried by the term is very close to the ideas that are expressed by the psalmist in Psalm 103:5 "... so that your youth is renewed like eagles"; and the author of Hebrews 6:1, "Therefore, let us leave the elementary doctrines of Christ and go on to maturity ...", and

in the Gospel of Luke, 2:52, "and Jesus increased in stature and in favour with God and man." The writer prefers to use the term "TUPULAKI" to translate the term "enrichment". This is important for the implementation of the new model. An Enrichment Program can be called, "KOE POLOKALAMA TUPULAKI".

The following are pilot programs which, subject to modification or redesign if need be to adapt them to our culture, the writer hopes to implement on return to Tonga.

1. A TRAINING TEAM WORKSHOP

a) Tapping our Human Resources

Thus far, the church has not made any practical recognition or use of its laity talents and potential. These human resources remain untapped. The writer believes these are ignored "gold mines" which could be utilized in the teaching ministry of the Church in the area of pastoral care, or any other field. If only the church can be humble enough and invite these persons to be involved in its ministry, the ministry will grow in effectiveness and strength. About eighty percent of persons who presently hold high positions of responsibility in the Government Department of Education are confirmed members of the Free Wesleyan Church.

b) Volunteers by Invitation

The writer plans to invite the following persons, whom he personally knows, to be members of the Training Program Team, to work

with him in designing strategies for Leadership Training Workshops:

Women: Veiongo - Senior Officer in the Government Department of
Education

Trained in Tonga and overseas

Served in Tonga

Mele'ana Puloka - Teacher, Queen Salote College
Graduate of the University of the South
Pacific, Suva, Fiji

Salote Fukofuka - With Department of Education
Graduate of the University of New England,
Armidale, Australia

Manu Puloka (Jr) - Teacher, Tupou High School
Graduate of Melbourne University, Australia

Men: Masiu Moala - Chief School Broadcasting Officer, Government
Department of Education
Trained in Tonga and overseas

Paula Bloomfield - Chief Curriculum Officer for Secondary
Schools, Government Department of
Education
Overseas Graduate

Viliani Takau - Assistant Principal, Government Teachers
training College
Graduate of Massey University, Auckland
New Zealand

Viliani 'Alofi - Teacher, Tonga High School
Graduate of the University of the South Pacific,
Suva, Fiji

c) An Introductory Meeting

After the writer extends the invitation a meeting will be arranged. The purpose of this meeting is to acknowledge the church's need for their help in this area of ministry; to introduce the new model; and to explain its importance, and urgency. A time will be allowed for feed back and discussion. The group will then be divided into two work

groups, each group consisting of two men and two women. One group will be asked to work on strategies to train leaders to conduct Marriage Enrichment Programs in the form of camp/retreat or workshop. The other group will be asked to do the same, but theirs will be on strategies to train leaders to conduct Enrichment Programs for 'api life.

The writer will distribute copies of the purpose and content of both marriage and family life enrichment programs. The writer wants to borrow the definition by Herbert A. Otto. Otto in his discussion of enrichment programs defined the purpose and content of both marriage enrichment programs and family life enrichment programs as follows:

Marriage enrichment programs are for couples who have what they perceive to be fairly well-functioning marriages and who wish to make their marriages even more mutually satisfying. (The programs are not designed for people whose marriages are at the point of crisis, or who are seeking counseling help for marital problems). Marriage enrichment programs are generally concerned with enhancing the couple's communication, emotional life, or sexual relationship; with fostering marriage strengths, personal growth, and the development of marriage and individual potential while maintaining a consistent and primary focus on the relationship of the couple ...

Family life enrichment programs are for parents who have what they perceive to be fairly well-functioning families and who wish to make their family life even better. (The programs are not designed for people whose family relationship is at a point of a crisis, or who are seeking counseling help for family problems). Family enrichment programs are generally concerned with enhancing the family's communication and emotional life - the parents' sexual relationship, personal growth, and child rearing practices, as well as parent-child relationships - with fostering family strengths and the development of family and individual potential while actively involving the children as an ongoing part of the program.¹

¹Herbert A. Otto (ed) Marriage and Family Enrichment: New Perspectives and Programs, (Nashville: Abingdon Press, 1976), p. 13

Together with these definitions, copies of two strategies, one on marriage enrichment and the other on family life enrichment, included in this Chapter as pilot programs, will be given to the members. After a period of feed-back, discussion and interpretation, a date will be set for the workshops. Both groups will be asked to do their own homework before the workshop. They will be asked to take into account the Tongan custom and culture. The item of sexual relationship will not be included at this stage, until an acceptable way of presentation can be achieved, because of the cultural taboos. The workshops will be held on three consecutive Saturdays, from 9 a.m. to 12 noon.

d) The Final Result - A Manual

After a whole team reviewing, interpretation, alterations and additions, the final product will be printed in booklet form and titled: "KO E TOKONI KI HE KAU TAKI 'O E POLOKALAMA TUPULAKI - FIKA 'ULUAKI" (A Manual for Leadership Training on Enrichment Programs - Number One).

e) The Team

Team members, including the writer, will remain as consultants and participating leaders in Leadership Training Workshops, using the male-female co-leader model.

f) A Follow-up Workshop

The next workshop for this team will be held after the Leadership Training Workshop is held. The purpose is to review and

evaluate feedback from the couples who attended the workshop. Notes and comments will be recorded as a basis for a possible Manual Number Two, and a basis for the strategising of enrichment programs to be used in workshops, camps and retreats in the future.

2. LEADERSHIP TRAINING WORKSHOP

With Manual Number One now in hand, the writer will selectively invite volunteer couples to attend this workshop. After consulting with these trainee couples and a co-leader couple from the Training Team, a meeting will be called.

At this special meeting, what was done at the introductory meeting of the trainers will be repeated. After feedback and discussion a date for the workshop will be set. The workshop will be held on three consecutive weekends on Friday evening from 8 p.m. to 11 p.m.

Couples, whom the writer has in mind to invite for this workshop are:

- i) Tevita and Sina Vaipuna - Tevita: works in the Government planning unit, lay preacher, youth leader, and chief steward, Kolofo'ou Circuit.
Sina: Secretary to the President, Free Wesleyan Church Office.
- ii) Malolo and 'Iunisi Fuka - Malolo: referred to in the Tapes, Chapter IV.
'Iunisi: Secretary, Police Court.
- iii) Viliami and Salote Fukofuka - Viliami: Assistant Principal, Tonga High School, lay preacher, Youth Leader.
Salote: Member training team.
- iv) Siua and Koloa 'Amanaki - Siua: referred to in the Tapes, Chapter IV
Koloa: Teacher

- v) Salesi and Sela Havea - Salesi: referred to in the Tapes
Sela: Assistant Store Manager
- vi) Co-leader couple from the training team, and the writer and spouse.

The purpose of this workshop is to train these leaders to become trainers of future leaders. These couples are in the Nuku'alofa district. Selection of new trainee couples will be carried out in both the eastern and western districts of Tongatapu, and in Pangai in Ha'apai, and Neiafu in Vava'u. Leadership Training workshops will be held in each district respectively. The same workshops for selected trainee couples can be held later in the Islands of 'Eua, Niua Toputapu and Niua Fo'ou. That then covers the whole Kingdom.

The next task for the Nuku'alofa Team will be to produce strategies of enrichment programs for both marriage and 'api life.

Both the Training Team and the Nuku'alofa Team will become the Family Life Program Team, which will be working together with the writer.

3. A MARRIAGE ENRICHMENT RETREAT PROGRAM

This program is an adaptation of A Christian Marriage Enrichment Program structured by Herman Green Jr.² Some of his thoughts and phrases are used with alterations and additions.

²Ibid., p. 87ff.

- Friday Evening:
- 5.30 p.m. Registration
Accommodation
Evening Meal
 - 7.00 p.m. Opening Worship. Theme: Personal Growth
(Led by one couple)
Welcome and Introduction of Program
 - 7.30 p.m. Exercise: Recalling the past
 - i. When entering Primary School
 - ii. A Religious Experience of Teenage Years
 - iii. When became a man and a woman
 Couples divided into small groups and share their experiences.
 - 8.30 p.m. Back to one group
Writing exercise on:
 - i. Why I came to the retreat
 - ii. How we would like our marriage to be in three years time.
 - 8.45 p.m. Break into small groups and share the goals they have written.
 - 9.45 p.m. Back to one group - feedback and comments.
 - 10.00 p.m. Closing Devotion. Theme: Personal Growth
Led by one couple

Relax and sleep
- Saturday:
- 8.00 a.m. Breakfast
 - 9.00 a.m. Opening Devotion. Theme: Love (led by one couple)
Presentation by co-leader couple:
A didactic interpretation of I Corinthians 13:4-7.
 - 9.30 a.m. Participants are asked to write down a priority list of importance from the following items:

+ Extended Family	+ Self
+ Minister	+ Work
+ Other people	+ God
+ Possessions	+ Children
	+ Mate
 - 9.45 a.m. Small groups: Share thoughts on priority list.

- Saturday Continued: 10.45 a.m. Back to one group. Comments and feedback.
Exercise: Ask all participants to write:
"I like myself because ..."
- 11.15 a.m. Divide into two groups - one for men and the other for women. Share the affirmation they made.
- 12.15 p.m. Back to one group: Comments and Feedback
- Couples will be requested to take a trust walk (one spouse leads the other spouse who is blindfolded) some time during the free period.
- 1.00 p.m. Lunch
- Free Period to 5.00 p.m.
- 5.00 p.m. One group - All participants are requested to write down what they love about their mate in their looks, behaviour and person.
- Break into small groups. Each couple will take turn sitting on sharing seats, two chairs closely facing each other in the center. The body touch of knee to knee, hand to hand and eye to eye creates total communication.
- The sharing: the first person makes a statement. The second person replies by interpreting the statement. The first person can either agree or repeat the statement. The second person expresses his/her feelings about the statement. The sharing process will be demonstrated by the co-leaders before breaking up to small groups.
- 6.00 p.m. Return to one group for comments and feedback
- Evening Meal
- 8.00 p.m. One group. Exercise: Participants are asked to write down:
- i. What does the term FAKA'APA'APA (respect) mean to me in my relationship with my spouse
 - ii. What does the term LOTO TO (sacrificial giving) mean to me in my relationship with my spouse

Saturday 8.30 p.m. Break into small groups - sharing of meanings
Continued:
9.30 p.m. Return to one group - feedback and comment
Closing Devotion. Theme: Love - led by one couple

Sunday Fasting
Morning: Quiet Time
10.00 a.m. Worship with Local Congregation
11.15 a.m. Feedback and Evaluation
(Evaluation tool will be drafted to use here)
12 Noon Holy Communion
Lunch
Tidying up
2.00 p.m. Nofo ā Alu ā - Good bye

4. A FAMILY ENRICHMENT CAMP

This program is an adaptation of "The Family Enrichment Weekend"
program by Russell L. and June N. Wilson.³

Friday 5.30 p.m. Registration
Evening: Accommodation
Evening Meal
7.30 p.m. Opening Worship.
Theme: optional (led by one family)
Welcome and Introduction
8.00 p.m. Break into one family groups
Exercise: Trace Extended Family, ancestors and
Family Tradition or "Life Goal"
8.30 p.m. Break into 2 or 3 family groups
Sharing of family history and family tradition

³Ibid., p. 38.

Friday 9.30 p.m. Return to One Group: Feedback and comments
 Evening
 Continued: 10.00 p.m. Break into 2 or 3 family groups
 Choir Practice for Singing Competition:
 Two Classes - 1 adult) Each Class:
 2 children) Hymn - 3 verses only
 One Love Song

Individual Family Worship

Saturday: 8.00 a.m. Breakfast

9.00 a.m. Worship - Led by one family

9.30 a.m. Break into one family groups
 Exercise: Discovering Family Members' Strengths

10.15 a.m. Break for refreshment

11.00 a.m. One Family Groups
 Exercise: Discovering Family's strengths

12 NOON Lunch
 Followed by Free Time

3 - 5 p.m. Sports. Track Events: Adult)Same group-
 Youth & Children)ing as the
 choir group

Tug of War

6.00 p.m. Evening Meal

7.00 p.m. Break into One Family Groups
 Exercise: Sharing in Parenting and
 Tongan Way of Disciplining Children

8.15 p.m. Back to One Group - Feedback and Comments

+ Choir Competition

+ Close of Competition - Prizes

9.30 p.m. Brief Devotion - led by one family

Sunday: 8.45 a.m. Breakfast

Quiet Time

10.00 a.m. Worship in Local Church Worship Service

11.30 a.m. Gift Offering: Break into one family groups
Sitting in a circle: two members at a time
sharing gifts with each other, with the
following items: i) I am proud of you because ...
ii) I want you to become a
in the future.

Note: The "sharing seats" model is not recommendable here because of the brother/sister taboos.

12.15 p.m. Still in one family group
Exercise: Action Plan for developing Family Strengths

1.00 p.m. Back to one group - sharing and feedback on action plan

Lunch

Tidying Up

Evaluation: Using Evaluation Tool

Farewell Devotion: Led by one Family

Dismissal

The above Programs are designed to suit the current Tongan conception of Church camps, either for the clergy and seminary students or the laity. The Program will be printed in booklet form, including a definition, in simple Tongan, of the purpose of the camp.

A small fee will be payable for the camp to cover the cost of KIKI and refreshments. Each couple, or family, will be asked to bring enough root vegetables for themselves during the camp. The kitchen will be staffed by volunteers.

Worship is an important part of Tongan Religiosity. Those couples or families who would like to volunteer for leading worship will be informed prior to the camp.

It must be admitted that either married couple camps or workshops, or Family Camps have not been conducted in Tonga so far. There have been a few Father's Camps and Mother's Camps conducted by individual ministers.

The advertising of these camps, retreats or workshops needs clear explanation, communication (orally) and planning; and also to work on the question, "Where do we go from here"? The writer believes there will be some problems in the launching of this new supplementary ministry, but it is really worth trying again and again. The determining factor is "the pull of the needy" and the "push of the pastoral commitment".

Good facilities for camps and retreats or workshops do not exist in Tonga. However, Boarding School facilities are good substitutes.

5. A STRATEGY FOR THE EXISTING ANNUAL FAMILY WEEK PROGRAM

General Theme for the week: "KOE MO'UI FAKA'API" (The 'Api Life)

This strategy is a direct response to the suggestion in the findings (p. 72, vii).

i) Mother's Sunday:

The husbands and all male members of the 'api will be asked to do the cooking on this Sunday: a special treat for Mum and the girls.

MORNING SERVICE:

First Hymn	-	Led by a woman
First Lesson	-	Read by a woman
Anthem	-	Womens' Choir
Second Lesson	-	Read by a woman
Sermon	-	Woman Preacher
Last Hymn	-	Led by a Woman

AFTERNOON SERVICE:

A dramatization of a good wife and mother in an 'api situation will be presented. Actors and actresses will be selected beforehand to rehearse.

NOTE: Religious dramatization has become a popular event in Tongan Church life today. The USP Center Kaniva Drama Club can be asked to help in this event, making use of their skills.

ii) Family Week:

MONDAY EVENING:

- + Worship - led by one 'api.
- + A Theological interpretation of Mark 10:42-45.
- + Break into one family groups. Discussion on 'api leadership and mutual service.
- + Back together - feedback and discussion.
- + Conclusion: Optional.

TUESDAY AFTERNOON:

2 p.m. - 6 p.m. Inter-Family Fellowship and Meal. All 'apis will be asked to meet, in each village, at the home of the Family Elder on the father's side. Families will be responsible for their own program, including the evening meal at 5.30.

TUESDAY EVENING:

- + Worship - led by one family
- + Guest Speaker: A person who is well versed with our population growth problem, and its implications.
- + Feedback and Questions
- + Conclusion: Optional.

WEDNESDAY EVENING:

- + Worship - led by one Family
- + A Theological interpretation of I Corinthians 13:4-7.
- + Break into small groups of 2 or 3 families
- + Discussion on the 'api relational interaction.
- + Back together - feedback and discussion
- + Conclusion: Optional

THURSDAY AFTERNOON:

2 p.m. - 6 p.m. Inter-Family Fellowship and Meal. The same as Tuesday, except that this time the meeting will be at the home of the Family Elder on the mother's side.

THURSDAY EVENING:

- + Worship - led by one Family
- + Guest Speaker: On Christian Marriage
- + Panel: Questions and discussion
- + Sing-a-long
- + Conclusion: Optional

FRIDAY EVENING:

- + Worship - led by one family
- + A theological interpretation of Matthew 25:31-46 and James 2:15-17
- + Break into groups of 2 or 3 families. Discussion on the material welfare of the 'api.
- + Back together - feedback and dialogue
- + Games
- + Conclusion: Optional

iii) Father's Sunday:

MORNING SERVICE:

First Hymn	-	Led by a man
First Lesson	-	Read by a man
Anthem	-	Men's Choir
Second Lesson	-	Read by a man
Second Hymn	-	Led by a man
Sermon	-	A male preacher
Last Hymn	-	Led by a man
Benediction		

AFTERNOON SERVICE:

A dramatization of a good husband and father in an 'api situation. (See plan for afternoon service on Mother's Sunday).

EVENING SERVICE:

Worship - Optional

Evaluation of the Week's program.

A tool will be designed for this evaluation along the following lines:

What was helpful

What was not helpful

What improvements are needed for future Family Week programs.

Sing-a-long

Conclusion: Optional.

6. STRATEGY FOR AN INITIAL VISIT TO A VILLAGE CHURCH TO PRESENT THE NEW MODEL

The following Program is an adaptation of a Weekend Program on a village-visit by Paula Niukula, (the former Director of the Family Life Division of the Pacific Conference of Churches, centered in Suva, Fiji) and his Family Life Team in 1978.⁴

Purpose of the Visit:

A weekend village fellowship of a part of God's family in the Pacific to witness for our unity in Christ and our common concern for 'api life. The visitors will be the writer and his wife, and two other couples.

Objectives:

- + To celebrate our belongingness to each other and to Christ
- + To learn of each other's life and faith
- + To share of each other's 'api life
 - by sharing the strengths of family life in the society
 - by sharing problems of family life in the society
 - by sharing some insights and skills that might help

⁴Paula Niukula, "A Report: Family Ministry Leaders Training Course" (Pacific Conference of Churches) Suva, Fiji, February 1 - April 21, 1978, p. 15.

Program:

Friday Evening: Opening Worship

The writer introduces: "Let us listen to
each other"

Saturday Morning: Another Visiting Member

"Let us here from each other" - in three
groups

Afternoon: Free Period

Evening: Another Visiting Member

We continue

Sunday Morning: Morning Service, the writer preaching

Afternoon: Visiting Member

"Let us continue and share"

Evaluation

Evening: Closing Service

Questions: (The Visitors and Villagers exchange information and
experiences)

MAY I LEARN FROM YOU

- I. What are the main functions of the 'api in your community?
- II. What are the traditional ways in your community of doing the
following:
 - + arranging a marriage - preparation for marriage
 - + wedding - roles of husband and wife in the family
 - + who makes the decisions in bringing up the children
 - + role of older members of the family, like grandparents

- III. What are the new ways now emerging in your society in relation to those aspects of the family mentioned in II. above.
- IV. What factors are contributing to social change?
- V. What strong points do you appreciate in the traditional pattern?
What problems do you see in the traditional ways?
- VI. Do you also see strong points in the new patterns?
What are the problems in the new ways?
- VII. What are some Biblical insights which you think your people should take seriously?
- VIII. What are some insights and skills from new branches of knowledge (psychology etc.) that may help?
- IX. What may the church and the village do to minister to 'apis in their needs? (including living resources, food and money)

7. RELATIONSHIP WITH THE FAMILY LIFE DIVISION OF THE
PACIFIC CONFERENCE OF CHURCHES
CENTERED IN SUVA, FIJI

(a) The writer plans to consult with and borrow resource materials from the Suva center. Programs on Leadership training for clergy and their spouses, lay couples, can be adapted to be used in Tonga. Enrichment Programs can also be adapted.

(b) The writer is prepared to work with the Tongan Church Administration to encourage implementation of three of the recommendations

contained in the Director's Report of March, 1978⁵ as follows:

4. 1. that the churches see that they have trained leaders to develop family life work among their people.
2. that an active church committee or department on family life be set up in the structure of the church to support the leaders in their work.
4. that the PCC member churches make full use of the current training program in Suva of the Family Ministry Leader Training Course.

(c) The Family Life Division of the PCC has been in existence for almost a decade, yet the movement has not yet found footing in Tonga, despite the fact that the Free Wesleyan Church is a member of the PCC. The writer observes that if the church administration in Tonga cannot set up a new department within the structure of the church's ministry, the movement will never be established in Tonga. It is the writer's conviction that the Free Wesleyan Church should start the movement locally, even if it means that we have to adopt western models to begin with.

8. STRATEGY TO ENHANCE THE VILLAGE 'API LIVING RESOURCES THROUGH THE CHURCH

The writer believes that the missing link in our national development is the church's failure to engage meaningfully in the villagers' quest for a sustainable agricultural system. Another problem in our development program regarding farming is the planner's failure to

⁵"Director's Report", Pacific Conference of Churches, Family Life Program, March, 1978, p. 1.

recognize the pressing need for daily bread now. Our present development program is the struggle for the survival of the fittest. The unfit majority will continue to exist in delusion and frustration in the quicksand of poverty and FUSIMO'QMO (want).

The following strategies are plans that the writer recommends to supplement the existing farming methods, as suggested by the research.

A. Group Farming

The traditional group farming approach in villages has two main characteristics. First, one bush allotment owner would offer his land for the TOUTU'U (farming together), usually a TOUTU'U 'UFI (yam) or KUMALA (sweet potato). Secondly, that will be the only TOUTU'U for the year. When the planting season is over there is no other group farming activity for the next twelve months.

This traditional approach has two disadvantages. First, it uses a lot of land area from the bush allotment. Secondly, it fails to support consistent farming.

The writer suggests to continue using the principle of group farming, but each 'api have their crops planted in their own bush allotment. Those who do not have any bush allotment can be divided among the 'apis who have; one for one.

Also the church should appoint a committee to inspect the farms, as suggested by the research. The advantage of this approach is that it will encourage consistent farming in every bush allotment.

i) Root Vegetables

a. Long Term crops

150 'Ufi per season ('ufi - yam: the Tongan yam is quite different from the American Yam)

50 Kape per season

20 Talo Futuna each month

b. Short Term Crops

20 Kumala per season (kumala - sweet potato)

20 Talo Tonga each month

20 Cassava each month

20 sweet corn each month

c. Vegetable Leaves (local)

LU - Talo tops

10 Pele each month

ii) Banana Family

20 Bananas each season

20 Plantain each season

5 Pata each season

2 Fusi Ha'amo'a in the allotment always (leaves required for Tongan puddings)

iii) Fruit Trees

2 Mandarin Trees

2 Orange Trees

2 Lemon Trees

2 Breadfruit Trees

2 Avacado Trees

2 Pawpaw trees each month

10 Pineapples each month

iv) Other vegetables

Cabbage, lettuce, tomatoes etc., optional if financially able.

v) Cash Crops

10 Kava each season (National Drink)

50 Vanilla (probably in Town allotment)

Raw Materials for Tongan Handicrafts:

50 Hiapo for each season (once a year - used for Tapa making)

Pandanas (Fibre for weaving mats, baskets etc.)

3 Paongo	3 Kie	3 Kukuvalu) In Bush Allotment
3 Tofua	3 Tapahina		

vi) Coconut Trees:

Useful for cooking, drinking, housebuilding and copra-selling
for money)

Plant more trees if necessary

Replace every aging tree

vii) Live Stock

4 Hens, 1 Rooster

2 Ducks, 1 Drake

2 Sows - Village can arrange two or three Boars for mating
the Sows.

Cattle: Optional because of land problem.

The above plan is designed, being conscious of the size of the average bush allotment. Its main purpose is to upkeep the daily needs of the 'api. It could be adjusted to each village land area according to their needs. The variety of root vegetables, green leaves, fruits and meat would maintain a good supply of nutrition for the 'api throughout the year. 'Apis who have bigger bush allotments and can financially afford the modern technological help can increase the capacity for marketing.

viii) Inspection Committee:

Two Inspection Committees are suggested here. One committee will consist of men only, and the other Committee of women only. The men's committee should be responsible for planning the farming and inspection of all food, cash crops and livestock. It should be called the KOMITI ME'A TOKONI (Food Committee). The women's committee will be responsible

for the planning of all activities with regard to raw materials for Tongan Handicraft, and for inspection. Time for inspection should be twice a year. The first inspection should be during Family Week in May, and the second the week before Christmas.

ix) Fishing

Village communities who have access to good fishing grounds should be encouraged and supported by the church to learn fishing. Illegal fishing by using fish poisoning, illegal nets and dynamite should be discouraged. It only impoverishes the fish population in each area.

B. Drastic Steps to be taken by the Church

i) The Church should reconsider its annual MISINALE (offering held once a year). The present method sets a certain amount for each member. This project suggests that this method should be abandoned and substituted with a free will offering. The present method carries a sense of distress for church members. If a certain 'api is not able to fulfil their given share, it is looked down upon as not being faithful christians.

ii) The church should abandon the traditional way of preparing FAKAAFE (Church Feasts). It should be cut down to plates instead of the POLA (Tongan Table made from coconut fronds and loaded with food). The amount of food will be reduced with no unnecessary waste. Further, it would be an advantage to keep the food hot and more hygienic. This will

save many upset stomachs.

iii) (a) The church should release some of the land it has to help in providing bush allotments for those who are without.

(b) This project recommends that the church should encourage the village Church Trusts to wisely use their Trust Funds on a loan basis for its 'api's farming.

iv) This project recommends that the Church should officially discuss our Land Tenure System right from the grassroot level across to the Conference: that is, in the local church Leaders Meeting; local church Quarterly Meeting; District Quarterly Meeting; Synod and Conference; and officially make a statement to the public and take action on it, even if it is political action. This will enhance political consciousness among villagers, and would seriously support a protest if that is the case.

v) This project also suggests that the church should make an official statement to the public that it supports the current Family Planning Program run by the Government Health Department, and encourage all its married couples to participate in the program, if willing.

vi) It is also the recommendation of this project that the church should organize a Tongan Handicraft Center in each village, and find a suitable market, locally and/or overseas. This will provide employment opportunities in every village. It would also promote creativity and productivity. The highest buyers today are the tourists and this is on the increase from year to year.

vii) This project recommends that the church should establish a "working-together" relationship with the Government Department of

Agriculture in all its branches throughout the kingdom.

viii) This project suggests that the church should encourage the member churches of the Tonga Council of Churches, of which it is a member, to join together in an all out pastoral engagement to encourage and support village farming.

ix) The church should give its full support and participate in the Family Life Program of the Pacific Conference of Churches by starting a Department of Family Life.

x) The church should locally participate in the Inter-Global effort to preserve our physical environment

C. Village Projects Need Funding

- i) Farming equipment, especially a Tractor and ploughing equipment.
- ii) A simple Irrigation System of low cost.
- iii) Fishing Equipment: punt, outboard motors, diving equipment.
- iv) Fertilizer: for the present the church should encourage each 'api to plant the two native leguminous beans.

9. THE IMPLEMENTATION OF THE NEW MODEL

(a) The impending appointment of the writer will be the decisive factor in this issue. (This decisive factor also applies to the counter action plans presented in Chapter Seven). If the appointment will be one of administrative leadership (as planned by the former President,

'Amanaki Havea'), the implementation of the new model will be much easier. It will be introduced as part of the Department of Evangelism. If the appointment will be of a lesser capacity, the writer is prepared to re-strategise the programs to be appropriate for the given situation: it could be our seminary or a circuit of churches. Whatever the situation will be, the writer is quite prepared to experiment with the new model, even in a small way.

(b) Another way to implement the new model will be to move a motion through the existing church political channels for the introduction of the new model. That is, through the local church Leaders' Quarterly Meeting; from there to the District Quarterly Meeting; from there to the District Synod and then to Conference. It is a long hard way!

The writer is aware of the fact that our church leaders have not taken seriously the ministry offered by the Family Life Division of the Pacific Conference of Churches. One wonders then, how our church leaders will listen to a mere simple pastor like the writer. The whole issue boils down to the type of church leadership that we now have. Nevertheless, let us go forward in faith, hope and humour. The implementation of the new model is dealt with further in Chapter Seven.

CHAPTER VI

TOWARD A THEOLOGY OF PASTORAL CARE
IN THE TONGAN CONTEXT

1. THE "SLUMBERING TENIFA"

The summary of the findings and the writer's own observation of the church's present pattern of ministry recalls to mind an old Tongan proverbial saying, "MOHE 'A TENIFA", which provides an appropriate verbal portrait of the church's present state. MOHE, means sleep. TENIFA is the Tongan name for the whale shark. In Tongan folk lore the whale shark is asleep for six months and on the beat for six months. It also applied to a warrior who temporarily withdrew from the battlefield victoriously, only to return again to the warpath for another victory.

The church is overly concerned with itself as an institution. It exists at the expense of its people, yet it fails to minister, to lead and support its people in their struggle for survival. 'Amanaki Havea was right when he remarked that the church has become a parasite upon its own people.

The church has lost its perspective of mission and ministry. It is more concerned with running its worship programs¹ but fails to offer

¹Church Worship Programs during the week: Monday evening; Wednesday morning; Friday evening; Christian Endeavour Service once a week. Sunday: Morning Prayer meeting at 6 a.m.; Morning Service at 10 a.m. Afternoon Service at 3 p.m.; two Sunday School Sessions. Week of Prayer: The first week of the new year: one prayer meeting in the morning and one in the evening, every day.

pastoral leadership and service to village 'apis. It has forgotten that the end of worship is the beginning of service. The church has ignored God's concern and loving care for humankind as revealed in Jesus Christ. It has failed to be a true shepherd to village families in their life journey midst an environment of poverty and want. It has suffered from a case of pastoral fatigue. The church slumbers!

2. THE TONGAN DUALISTIC VIEW OF LIFE

The prevailing dualistic view of life in Tonga today was not derived from a philosophical conception of creation, or from a Tongan myth of creation. It was primarily derived from the theology that was introduced by the missionary in the first half of the 19th century. The missionary cannot be blamed for this as it was the only theology they knew. This theology is strongly presented in the Hymns of the Church. This theology and its "salvation of the soul centeredness", is in contrast to the indigenous conception of the gods in the pre-christian era. The indigenous polythiestic gods were engaged in the life program of our ancestors. The gods were believed to be involved in navigation and in the daily life of the people in general. On the contrary the new theology of Christianity that was brought by the missionaries is more interested in the future life and has nothing to do with the life here and now. The writer is convinced that this is the root of our present theological problem.

This is why the church's present pattern of ministry is so isolated from the life scene of the villagers. The research revealed

that both clergy and village couples were aware of the weakness of the church's pastoral ministry today. This was endorsed by their strong appeal for new enrichment programs to strengthen marriages and family life in Tongan villages today.

3. THEOLOGISING

Theology is God-talk. It is the human attempt to interpret God's will and purpose for humankind within the context of His purpose for the universe. Biblical theology as one aspect of Christian theology is centered in the history of God's encounter with humankind in the Old Testament which was fulfilled in the person and ministry of Jesus Christ. Theologising is a risky task. However, the task is unavoidable. It is a Christian responsibility to God and to men and women. Theology is the life blood of a church. A church's theology determines its pattern of ministry. A true theology, to any given context, can only arise from relating human encounters and experiences in the pastoral scene to God and his Word.

The Tongans are highly religious. This fact is confirmed by the research. Family prayers are held twice a day. Reading of the Bible is still widely practiced. The Bible is the main resource book for the LOTU (christianity) among villagers. It is the Book about God and Jesus Christ. Any religious teaching or theologising must be founded on the Bible in order to be accepted. Belief in the living God as revealed by the Bible is very strong. Children are taught to know, and to believe in God at home as well as Sunday School and church schools, from kindergarten

through to high school level. The research also revealed the popular conception of God, as One who can be trusted. He is a faithful God. God does provide. God comforts. These theological conceptions of God should be taken into account in this theological quest. Beside these are the strengths of the Tongan custom which are based on four traditional customs, as shown by the research. They are FAKA'APA'APA (respectful attitudes to others); TAUHI VĀ (caring relationship); MAMAHI'I ME'A (dedication) and LOTO TĪ (sacrificial giving).

The above indigenous conception of God, our four traditional customs, and the problems arising out of the pastoral scene in Tonga, as revealed by the research, should be the decisive factors in the present search for a theological model for pastoral care in the Tongan context.

Through observation and interpretation of the problems and strengths of the pastoral scene, the writer finds the Biblical motif of the shepherd corresponding very strongly and meaningfully to the Tongan situation. Correlating the Biblical motif of the Shepherd with the problems and strengths arising out of the pastoral scene in Tonga, as revealed by the research, the motif of shepherding can become a theological model for a theology of pastoral care in the Tongan context.

Another reason for choosing the Shepherding motif as a model is because it also speaks meaningfully to the Tongan culture and socio-political system of the society at large. The element of leadership in the Shepherd motif relevantly addresses our chiefly rule system, and it is fitting to our long traditional rural life. The king or queen; the chief; the family elder; the father; all culturally correspond to the role

of a shepherd as described in the Bible. This understanding also meaningfully applies to the church or Government.

4. THE BIBLICAL MOTIF OF THE SHEPHERD

i) The term: Shepherd

It is the greek term POIMĒN (n) which translates into the english, shepherd. It means, "one who tends flocks or herds; a shepherd; a herdsman; a pastor; superintendent or guardian."²

ii) The Motif in the Old Testament

In the Old Testament Yahweh is referred to as the Shepherd of Israel³. Yahweh is the Shepherd who goes before his flock⁴, who guides it⁵. Yahweh leads his flock to pastures⁶ and to sheltered resting places by the waters⁷. He protects the flock⁸ and he signals to call them together⁹. He carries the lambs in his bosom, and gently leads the mother sheep¹⁰. The metaphor is also found in the Psalter, for example, Psalms 28, 68, 80, 95 and 121 to quote a few. It is also used by the

²The Analytical Greek Lexicon, p. 353.

³Genesis 49:24.

⁴Psalms 68:7.

⁵Psalms 23:3.

⁶Jeremiah 50:19.

⁷Psalms 23:2; Isaiah 49:10.

⁸Psalms 23:4.

⁹Zechariah 10:8.

¹⁰Isaiah 40:11.

writers of the Exile prophecy, such as in Jeremiah 23:3; Ezekiel 34:11-22; Isaiah 40:10f; 49:9f; and Micah 4:6-8 etc.

In terms of a human leader however, the Old Testament never used the title "shepherd" for any reigning king. As J. Jeremias stated, "... it is surprising that there is no single instance in the Old Testament of "shepherd" ever being used in Israel as a title for the ruling king ... but only for the future Messianic son of David."¹¹

Because the leaders had failed and were unfaithful to their office, Yahweh will visit them and will appoint responsible shepherds. "I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall be any missing says the Lord" (Jeremiah 23:4 cf. 3:15). "And I will set up over them one Shepherd, my servant David, and he shall feed them; he shall feed them and be their shepherd. And I, the Lord will be their God, and my servant David shall be prince among them; I, the Lord, have spoken" (Ezekiel 34:23-24).

The development of "shepherd" as a title for the coming Messiah reached its peak in Zechariah 13:7, "Awake, O sword, against my shepherd; against the man who stands next to me", says the Lord of hosts. "Strike the shepherd that the sheep may be scattered; I will turn my hand against the little ones". In his discussion of this divine judgment, Jeremias inspiringly remarked: "The shepherd whom the sword smites was originally

¹¹ Joachim Jeremias, "Poimen", Theological Dictionary of the New Testament in VI, 488 (Grand Rapids: Eerdmans, 1967)

the worthless shepherd of 11:15 ff; in the present context however, he can only be the one "whom they pierced" (12:10) and whose death ushered in the time of Salvation (13:1-6)".¹²

iii) The Motif in the New Testament

In the New Testament we encounter Jesus declaring himself as the Good Shepherd who would risk his life for the sake of the sheep; "I am the Good Shepherd. The Good Shepherd lays down his life for the sheep" (John 10:11). Rudolf Bultmann in his discussion of the meaning of Jesus' self-declaration here in relation to other 'I am' sayings in the fourth Gospel remarked:

He is the good shepherd. Just as all the waters of the earth point to our living water, and all bread on the earth points to the one bread of life, and as all daylight points to the light of the world, just as every earthly vine is contrasted with the "true" vine, so too every shepherd in the world is contrasted with the "good" shepherd. Shepherding in the world is only an image and pointer to the true proper shepherding which is shown in the rule of the Revealer. It is in this sense that Jesus is the good shepherd.¹³

Jesus here is pointing out that he himself, among all human shepherds before him or after him, is the good shepherd. It is a universal claim with a note of finality. He is the fulfilment of the Messianic Shepherd promised in the Old Testament (Ezekiel 34:23-24, etc.) and will be the Chief Shepherd for those shepherds who will come after him (I Peter 5:24, etc.).

¹²Ibid. VI.

¹³Rudolf Bultmann, The Gospel of John, A Commentary, (Philadelphia, Westminster Press, 1975)

Jesus also used the metaphor to describe the different roles which the good shepherd is fulfilling in his God given mission. In Matthew, he spoke of himself as the seeker of the lost sheep, "I was sent only to the lost sheep of Israel" (Matthew 15:24; 10:6; Luke 19:10; cf. Ezekiel 34). He uses the metaphor to instruct his disciples about his impending death and resurrection, "You will all fall away; for it is written, I will strike the shepherd and the sheep will be scattered" (Mark 14:27 cf. Zechariah 13:7).

Finally, Jesus used the metaphor in his conception of the eschatological judgment, "When the son of man comes in his glory and all the angels with him, then he will sit on his glorious throne. Before him he will gather all the nations, and he will separate them one from another, as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left" (Matthew 25:31-33).

In these three roles, Jesus defined the purpose of his coming, described his death and resurrection, and predicted the way the judgment will be carried out. They convey the finality of his claim for the status of the Good Shepherd.

In some respects the characteristic of the motif of the shepherd in the New Testament does correspond to the metaphor in the Old Testament, except in Jesus some aspects of the prophecies are presented as fulfilled.

In his cross examination of the image of the shepherd between the Old Testament and the New Testament, Bultmann summed up as follows:

The image of the shepherd in the New Testament is very largely dependent on the Old Testament. The judgment on the people who are like sheep without a shepherd (Mark 6:34, Matthew 9:36) refers back to Numbers 27:17; in this the idea that Jesus is the true shepherd is in some sense present ...¹⁴

To some extent the function of the shepherd given in John 10, corresponds to the role of the shepherd in the Old Testament tradition. In verse 4, the shepherd leads the flock; in verse 9 he guides them to the pasture, and in verses 11-13, he protects the sheep from the wolves.

Jesus clearly distinguished himself from the hirelings. The hirelings (hired shepherds) corresponds to the unfaithful shepherd of the Old Testament tradition (i.e. Jeremiah 23:13-17; Ezekiel 34:1-10 etc.).

In his interpretation of John 10, Jeremias emphasised that verse 11b is Jesus self-declaration about himself, as he remarked:

the reference is to Jesus; he is the pastor bonus; as it is proved by his inward fellowship which unites Him to His own (vv. 14b-15a) and also by the laying down of his life for the flock (v.15b, 17f). The address reaches its climax in v.16. Jesus' office as Shepherd is not restricted to Israel, it is universal.¹⁵

In the Epistles the title Shepherd is applied to congregational leaders as simply pastors. They are understood as the leaders of the local church, i.e., "So I exhort the elders among you ... tend the flock of God that is your charge ..." (I Peter 5:1ff).

It is the shepherding-commission of Peter by the Risen Lord (John 21:15-17) "that the church seems to have been in view as the sphere

¹⁴Ibid., p. 366.

¹⁵Jeremias, VI, 496.

of activity".¹⁶ As we encounter in Acts 20:28 and I Peter 5:2-4, the role of the pastor is to care for the congregation. In Matthew 18:12-14 cf. Luke 11:23, the pastor's task is to seek the lost, and in Acts 20:29f he is to denounce false teachings which might confuse the flock. In I Peter 5, the pastors or elders are portrayed as shepherds-under-shepherd.

iv) A Summary

In the Old Testament tradition, one sees God as the true shepherd of his flock (people), Israel. The tradition also reveals the unfaithful shepherds (human shepherds) (Jeremiah 23:2), and God's promise for a good shepherd who will be personally appointed by him from the line of David (Ezekiel 34:24), which could be translated as the "faithful remnant" or the "innocent sufferer". It also affirms that God cares for the material welfare of his flock, which is vividly expressed in passages like Ezekiel 34:3-4; Psalm 23. In other words, Israel as the flock of God, is sheltered under God. He leads them, he feeds them, he tenderly cares for them. Finally, there is a reference to a shepherd who will suffer death "when they look on him, whom they have pierced." (Zechariah 12:10).

The Shepherd motif in the New Testament is centered on Jesus' self declaration that "He is the good shepherd". He distinguished the good shepherd from the hirelings. The shepherd leads the flock, he guides them and he gave his life for his sheep, the disciples. However, the metaphor heightens the motif portraying Jesus as the true shepherd not

¹⁶Ibid., VI, 498

only of Israel but of all people.

An overall understanding of the Shepherd motif in the Bible reveals that Yahweh is the faithful shepherd of Israel in all generations. The Old Testament tradition also revealed there were unfaithful shepherds (national leaders) who were more concerned with their own welfare and neglected the flock. Yahweh promised a shepherd from David's line to care for his people. But for now, He Himself will be their shepherd. The Messianic Shepherd will suffer (Zechariah 10).

Jesus personally declared Himself as the Good Shepherd. The Good Shepherd laid down his life for the sheep. The true shepherd leads the flock, he guides the flock and he protects the flock.

In the early church, leaders of local congregations (churches) were called shepherds. The pastor's role was to care for the congregation, to seek the lost, and to protect the congregations from false teaching. Finally in John 21:15-17, the commissioning of Peter by the risen Lord to tend and feed the sheep if he loved him, contains an illusion which identifies the shepherd with the church.

The fulfilment of the true shepherd role in the Old Testament and in the New Testament was achieved by engagement in pastoral care for the flock (people).

5. A THEOLOGY OF ENGAGEMENT

The idea of a theology of engagement was partially derived, firstly, from the writer's own insight of God's love for the world which eventuated in the life and ministry of Jesus. Secondly, it came from

the writer's own observation and experience of the church's ministry in Tonga today.

A theology of engagement will contribute to the making of a shepherd church which could take the roles of the true shepherd of the Old Testament and the good shepherd of the New Testament, in its pastoral ministry to its people.

A shepherd church will be concerned with the welfare of its people and not be like the wicked shepherds portrayed in Ezekiel 34. In his study of the text C.G. Howie remarked:

What disturbed the prophet and initiated the judgment of God was the fact that the kings of Israel and Judah dedicated to the service of their people by the Lord's anointing, had become little more than oriental potentates living in luxury, caring nothing for their subjects.¹⁷

The research revealed that the church has become a parasite upon the villagers. It has failed to fulfil its role of ministering to the people. It has become self-centered, and the people are neglected "like sheep without a shepherd."¹⁸

A Shepherd-Church leads the "flock"

As a shepherd church it should follow the example of the leadership of the Good Shepherd who knew his sheep, and his sheep knew his voice.

In a situation where the living resources are so limited and the population is rising higher and higher, the church should engage in

¹⁷ C.G. Howie, Ezekiel, Daniel, (London: S.C.M. Press, 1962), p.69.

¹⁸ Matthew 9:36.

leading its people in their search for nourishment. Part of its Christian mission should be to educate them in how to eliminate or reduce the intensity of the problem.

This intimate reciprocal relationship can only be achieved by mutual sharing and understanding. Good leadership does not dominate, but cultivates. The church should lead the people by being concerned more with people and not with programs.

Christian leadership is one of our greatest needs today, leadership training for both clergy and laity is essential.

A Shepherd-Church guides the "flock"

As people are going through social frustration brought about by social changes, the church should go before them and interpret the changes and help its people in their search for meaning in life. It should guide its people in their religious quest. Trust in God goes together with work and devotion. A guiding church would provide a preventative ministry for its people, to enrich their lives and strengthen harmonious relational interactions in their 'api life, as well as in the society at large. A guiding church should engage in interpreting the Gospel's command to love, to our culture, and beyond our culture to true christian community and sacrificial service to each other. Our traditional customs of respect for others, caring relationship, dedication and sacrificial giving should be enhanced with a christian interpretation and application.

A Shepherd—Church cares for the Sheep

Our hierarchical system has allowed some of our chiefs to become exploiters of the weak and the powerless. Our shortage of land has made many commoners prey for the greed of our social leaders. The church should offer a ministry of caring in this context by knowing its people, their problems and giving them support. Many have been hurt psychologically and they do not know where to turn, like the blind man in John 9. The story shows the failure of the Pharisees (hirelings) to exercise care for the blind man while Jesus (good shepherd) tended to his needs and healed him. Barrett in his discussion of the text remarked:

... a signal instance of the failure of hireling shepherds has been given; instead of properly caring for the blind man, the Pharisees have cast him out ... Jesus on the other hand, as the good shepherd, found him ... and so brought him to the fold.¹⁹

Our social system greatly influences the group power over against the individual. Very often the right and integrity of the individual is ignored; not only of individual persons, but it can be true of individual 'apis. This leads to alienation from the crowd.

Peter's charge to his fellow "shepherds" is very appropriate in this context, even for the church:

Tend the flock of God that is your charge, not by constraint, but willingly, not for shameful gain but eagerly, not as domineering over them in your charge, but by example to the flocks, and when the chief shepherd is manifested you will obtain the unfading crown of glory.²⁰

¹⁹C.K. Barrett, The Gospel According to St. John, (London: S.P.C.K., 1967), p. 308

²⁰I Peter 5:2-4.

This is the kind of shepherding needed for a theology of pastoral care in the Tongan context. It is a ministry of presence; a ministry of sacrificial service and responsibility to God, through serving his people in dedication, caring and engagement. This theology of engagement would contribute to fill the vacuum in the current theology of the church. The church must engage in the art of shepherding if it is to offer a relevant and fructifying ministry.

CHAPTER VII

INTERPRETING THE NEW MODEL

TO THE TONGAN MIND

A. HINDERING FACTORS

i) The Prevalent Conservatism among the Clergy

Today it is common knowledge among the younger members of the clergy, including the writer, and younger lay leaders, that our church fathers are strongly resistive to change and new ideas. This resistance is strongly supported by their status of seniority in the church hierarchy.

This resistance is best illustrated by the occasion of the trial service of worship for the writer's ordination. Three senior ministers were present as assessors. In the Order of Service the writer had four hymns instead of the customary three hymns. The writer also did not ask any of the three assessors to say the customary concluding prayer after the last hymn. Instead the writer pronounced the benediction. After the service the writer and the three assessors met in the parsonage office for an evaluation of the service. Instead of an evaluation, the most senior minister scolded the writer for having four hymns instead of three, and the fact that he was not asked to say the concluding prayer. The scolding session closed with the following remark from the most senior minister: "You young men should conduct services the way we do it. When we die, then you can do your own thing." The writer asked the minister concerned if he could talk with him at his home that evening.

The request was granted. The writer met and discussed the service with the senior minister and his closing remark was: "I like change, but please do not rush it. It is not time yet." This incident was the beginning of a very strong and open friendship between that minister and the writer.

The writer can also vividly recall several Synod and Conference debates when the former President of the Conference, 'Amanaki Havea, pleaded with the older ministers not to personally scold younger ministers, but to speak to the debate at issue.

However, there are a few senior ministers who are prepared to accept change and new ideas. The conservative clergy have their counterparts among the lay leaders; while the few who are open also have their counterparts among the lay leaders. The situation is not completely hopeless. The writer observes that the crux of the resistance lies in the belief that the traditional way is the only way. To change is blasphemous.

On the psychological level, our church fathers believe that their theological and pastoral training (locally) is far superior to modern training, either locally or overseas. Their claim is strongly backed by their experiences and long service in the ministry. What they are not aware of is the fact that their resistance to change and new ideas has impoverished the church's ministry and it has influenced the ministry to detach itself from the pastoral arena where the people are.

ii) The Prevailing Theological Attitude

There will be resistance to the new model based on theological grounds. There will be some resistance to the new model because of its newness, as well as its objectivity, an area which the church has not addressed before. The new approach is a great shift from the customary spiritually oriented program of the church. This theological or religious resistance will say, "the church should concentrate on the spiritual welfare of the people". In fact, this is reflected in the findings.

iii) Social Suspicion

Suspicion is not absent from the social mind when change and new ideas are introduced into any given context in Tonga. This is also the case in matters relating to religion. Two events have strengthened this suspicion in the past decade.

First, the introduction of the Pentecostal Movement to Tonga in the late sixties. The movement made its first impact through Tupou High School (a Free Wesleyan Co-ed School) in Nuku'alofa. Many students joined the movement, only to create family conflict and disharmony. The movement persisted and a church was established. There was upheaval among the church fathers, questioning whether Tupou High School had received permission from the President of the Conference to host the first meetings of the Pentecostal movement.

The other incident took place last year within the Tongan branch of the Scripture Union. One of my fellow ministers was appointed by

the Free Wesleyan Church to lead the Scripture Union Movement within the church. Last year this minister resigned from the ministry and conducted the movement outside the Church. This created divisions in village congregations up to the present time. The movement is called the MAAMA FO'OU (New Light).

Both the Pentecostal Movement and the Scripture Union were situated within the church and when they gained strength they moved out. It is quite possible that the trouble caused by these two movements will be cited as good examples to justify the resistance to the new model.

iv) Customary Cultural Lag

Another possible hindering factor will be the general cultural lag within the community. Cultural lag is one of the common characteristics of village communities. It also affects the attitudes of the church. Some might agree with the new approach, but would not actually support it because they are not aware of any need for improvement in their 'api life. Others may approve of the new model but would not participate or encourage participation. Others might immediately respond positively and would come just for fun and then realise the helpfulness of the program and would like to attend more. The last category is the case of several couples who attended youth camps led by the writer during his ministry in Tonga. These were the couples who were instrumental in the success of later youth camps and became leaders.

B. COUNTER-ACTION PLANS

The pending appointment of the writer in our coming Conference in June of this year will be the decisive factor in this issue. If the appointment will be one of administrative leadership, the following counter-action plans will have more chance of being put into effect. If the appointment will be in a lesser capacity, the plans will be modified to suit the available situation at the local level.

i) Pastoral Encounter with the Clergy

The writer recalls that a few years ago the clergy held a Pastors' Retreat during the second week of January, after the New Year's week of Prayer. Other Seminars were held during the May vacation at the Sia'atoutai Theological College. The Pastors' Retreat can be revived as well as the seminars. These are golden opportunities for sharing groups with the clergy. There will be an opportunity for open discussion, mutual understanding and a spirit of team ministry can be encouraged. The new model can be discussed, evaluated, modified and probably re-designed. This approach will help the writer to express his view fully, as well as to learn from the experiences of the pastors who have been serving in the pastoral scene for many years. This approach may also help to heal the prevailing conservatism. It will also help the clergy to feel that the new model is not meant to be the writer's private program, but a supplementary tool for the church's ministry. Its success or failure will depend on their support and cooperation. This will help to establish their interest psychologically.

Another avenue which can be explored is to organize a monthly one day fraternal study group with the clergy. This can be done on a divisional basis within the three districts. The writer recalls when he was serving in the Robertson Circuit (New South Wales, Australia) in 1969, he and fellow clergy of all denominations organized a monthly one-day study group. It was very successful.

The writer is quite prepared to take the risk of asking the President to be allowed to address District Quarterly Meetings and Synods to promote the new model. The tension can be reduced if the writer is appointed to an administrative position of leadership where the presentation of the new model can be incorporated into reports made on a departmental level to the Quarterly Meetings, Synods and Conferences. This will help to accommodate the new model into the arena of church politics.

ii) A Theological Response

A theological interpretation of God's concern for the total person can be instrumental in conveying the theological basis of the new model. A depth study of Jesus encounters with persons in the Gospels, for example, with the Samaritan woman in John's Gospel, Chapter 4, reveals God's concern for personal liberation and wholeness. A theological interpretation of the Parable of the Great Judgment in Matthew 25:31-46; and the story of Jesus' feeding of the five thousand in John, Chapter 6, shows God's concern for the physical welfare of men and women. A Theological interpretation of James 2:15-17 will show that the physical

wellbeing of a person is as important as his/her spiritual wellbeing. This is true LOTU. The theological messages of these texts, among others, can be incorporated in sermons, radio talks, and even in Kava circles. These texts can be used in Bible Study Groups; Group Discussions Camp Studies and School Assemblies. The texts can also be incorporated into the Family Week Programs.

iii) Action Peer Group

The writer plans to form an action-peer group among active clergy and lay leaders. This group will be instrumental in supporting the new ministry in church politics. This peer group can be extended to other synods, namely 'Eua, Ha'apai and Vava'u. Members will be among program leaders in each district. These members can also become research agents on the local level. The tool for the research will be designed by the writer. The existence of this group in all districts will help to strengthen the status of the new ministry in both church politics and church life in a wider context.

iv) Consistent Determination

The above counter-action plans cannot be executed if there is no consistent determination on the part of the writer. Only a consistent determination can pick up the pieces and re-strategise if the above plans do not materialise or are not effective. Either in an administrative leadership position or at a lesser localised leadership level, the writer is determined to dare to experiment with the new model as best he could.

The writer is prepared to modify or re-design the strategies if need be.

C. ADVANTAGES OF THE NEW MODEL

The team approach of the new model will enhance team spirit and team ministry. Today the ministry has been impoverished and many people have been exploited by a private and isolated ministry. It is this kind of danger that Howard and Charlotte Clinebell, in the South Pacific Tour report, remarked:

A privatized pastoral care is a distortion of authentic ministry in our world where the structures of obsolete authority and injustices often cripple and oppress people, preventing them from developing their God given gifts and potential.¹

On the psychological level, the new model provides the setting for an open and honest relationship between spouses and 'api members. It will keep a check on authoritarian and domineering attitudes in the marriage-relationship, as well as in 'api life. It will help to release long buried guilt and emotions. It will provide more trust and freedom to personal relationships.

To the Tongan mind the new model will effect a more healthy intimacy to the 'api life, than what our culture has provided for. The new model will provide the setting for a more intimate celebration of gift offerings. It is a tool whereby if used properly persons may fulfil their heart's hunger for acceptance, affirmation and strokes; offering their womanhood and manhood, their somebodiness.

¹Howard J. and Charlotte Clinebell, "Report on Howard and Charlotte Clinebell's Four Months Workshops in the South Pacific, June through September, 1975", p. 12.

The relational encounter of the extended family will be enriched by the new model of ministry. It will provide an avenue where the individual members may find their true self, over against our group-oriented culture. When the individual is liberated from the enslaving aspects of our culture, then the group is liberated. The new model will help the individual person to be aware of their potentials, enabling them to use their talents and encourage others to do the same.

The agricultural dimension of the new strategy will help to enhance the creativity and productivity. It will assure nutritious food and KIKI. It will help to strengthen the living resources of the village 'api.

The new model will enhance love, intimacy, mental health and personal growth of villagers beyond the limits set by the Tongan culture, to a new human and Christian relationship. That is, beyond the extended family commitment to all people.

The new model will indeed help to fill in the present vacuum for a meaningful and fulfilling ministry. It will set the climate for a more wholistic ministry which serves the people in their total needs. It will help the church in its mission to address the whole gospel to the whole person. The ministry will come alive with a new note of enrichment.

CONCLUSION

This project set out to explore the problem, presented by a Tongan Church, which has been and still is inadequately sensitive to both the relational and material needs of marriage and 'api life in rural villages.

The research documented the church's existing pattern of pastoral ministry. It also documented the attitudes of both clergy and laity.

The roots of the problem lie in the church's current "salvation-of-the-soul" centered theology, which overlooks the theological value of human existence here and now. Accommodating this problem is our socio-political system, which gives a double pressure on the life of village 'apis.

The goal therefore has been to set out strategies to supplement the church's existing pastoral ministry. A theological understanding of God and Christian leadership is suggested to be instrumental in accommodating the new model of ministry to the Tongan context, and the Tongan mind.

APPENDIX

APPENDIX A

QUESTIONNAIRE TO COUPLES

A RESEARCH ON

MARRIAGE AND FAMILY LIFE

IN

TONGAN VILLAGES

(An English Translation of the Tongan Questionnaire)

DEMOGRAPHIC DATA

1. Date of Birth: Husband:..... Wife:.....

2. Place of Birth: Husband:..... Wife:.....

3. Date of Marriage:

4. Number of Children: Boys:..... Girls:.....

5. Do you have a Town Allotment?

If yes, where:.....

6. Do you have a Bush Allotment?

If yes, where:.....

How many Acres?

7. Are you employed? Husband:..... Wife:.....

If yes, What is your Occupation?

Husband:..... Wife:.....

What is the amount of your Income per year?

How do you spend your income, in order of priority?

1.

2.

3.

ON MARRIAGE AND THE CHURCH

1. i) Did you seek counseling from anyone as part of your preparation for marriage?

Yes.....

No.....

If Yes: from your parents

from a minister

from a friend

from a relative

- ii) Do you believe that the church is adequately helping its young people in their preparation prior to marriage?

Yes.....

No.....

Doubtful.....

Do you believe that the church should introduce a special program to help its young people prepare for marriage?

Yes.....

No.....

- iii) Do you believe that the church presently does help good marriages become better?

Yes.....

No.....

Do you believe that the church should introduce special programs to help make good marriages better? Comment on your answer.

Yes.....

No.....

.....

.....

iv) Who is the head in your marriage? Please comment on your answer.

.....

v) Please list below three things or behaviours that bring problems to marriages in Tongan villages today.

1.

2.

3.

2. i) Suppose you had trouble with your marriage, would you seek counsel from somebody else? If yes, from whom? Please comment on your answer.

Yes.....

No.....

.....

ii) (a) Do you believe in divorce? Please comment on your answer.

Yes.....

No.....

.....

(b) Please list below three things or behaviours which you believe are major causes of divorce in village marriages today in Tonga.

1.

2.

3.

iii) Please list below the three major roles of husband and wife in Tongan village marriages today.

Husband: 1.

2.

3.

Wife: 1.
 2.
 3.

iv) Please list below three events that happened this year in your marriage which brought joy and fulfilment.

1.
 2.
 3.

Please list below three events that happened in your marriage this year which brought problems and sadness to you.

1.
 2.
 3.

v) Do you feel that your marriage relationship was directly helped by the church's program on Father's Sunday and Mother's Sunday this year? Please comment on your answer.

Yes.....

No.....

.....

3. i) Please list below three main religious or Biblical teachings that you observe as a guide in your marriage relationship and 'api life.

1.
 2.
 3.

ii) Please list below three of our traditional customs which you believe should be preserved to strengthen the marriage relationship and 'api life in villages today.

1.
 2.
 3.

iii) Please list below three aspects of our traditional customs which should be avoided in order to protect marriage and 'api life.

1.
2.
3.

iv) Please suggest below any three ways by which the Church can help to support village marriage and 'api life.

1.
2.
3.

THE 'API AND THE CHURCH

4. i) (a) Who is responsible for the disciplining of your children?

.....

(b) Please list below three good Tongan ways of disciplining children which should be preserved.

1.
2.
3.

(c) Please list below any three weaknesses in the Tongan way of disciplining children.

1.
2.
3.

ii) (a) Please list below any three advantages of living in an urban area such as Haveluloto in Nuku'alofa.

1.
2.
3.

(b) Please list below any three disadvantages of living in an urban area such as Haveluloto near Nuku'alofa.

1.
2.
3.

(c) Please list below any three advantages of living in a rural village, like Tongoleleka in Ha'apai.

1.
2.
3.

(d) Please list below any three disadvantages of living in a rural village, like Tongoleleka in Ha'apai.

1.
2.
3.

5. i) (a) Do you approve of the Family Planning Program conducted by the Government Health Department? Please comment on your answer.

Yes.....

No.....

.....

(b) Do you believe that the Free Wesleyan Church should encourage its congregations to participate in the Family Planning Program?

Yes.....

No.....

.....

(c) Do you observe family prayer? If yes, how many times a day? Please comment on your answer.

Yes.....

No.....

.....

ON THE 'API'S LIVING RESOURCES AND THE CHURCH

6. i) (a) Do you have your root vegetables from your own garden? Or do you buy them? Or do you get them by any other means?

.....

(b) How many days a week do you have KIKI with your root vegetables?

.....

What type of KIKI do you have most?

.....

(c) (i) Do you have Pigs? Yes..... No.....

(ii) Do you have Chickens? Yes..... No.....

(iii) Do you have Cattle? Yes..... No.....

(d) Do you fish? If yes, what type of fishing?

Yes.....

No.....

.....

(e) Please list below three fishing methods used in Tonga that unnecessarily destroy tiny fish.

1.

2.

3.

- ii) (a) Suggest below three main reasons for the frequent shortages of food (root vegetables) in Tongan villages.

1.
2.
3.

- (b) Please suggest below three main reasons for the frequent shortages in KIKI in Tongan Villages today.

1.
2.
3.

- iii) Do you believe that the Government Department of Agriculture has adequately helped the average village farmers in their farming? Please comment on your answer.

Yes.....

No.....

.....

.....

- iv) Do you believe that those who have a bush allotment use their land productively? Please comment on your answer.

Yes.....

No.....

.....

.....

- v) Do you approve of our Land Tenure System? Please comment on your answer.

Yes.....

No.....

.....

.....

- vi) (a) Do you believe that the church should help village 'apis as part of its mission? Please comment on your answer.

Yes.....

No.....

.....

- (b) Do you believe that all village 'apis should at least raise some livestock, such as pigs, chickens or cattle, to increase their KIKI supply? Please comment on your answer.

Yes.....

No.....

.....

- (c) Please suggest below any three ways in which the church could help village 'apis to have a stable financial income and food supply.

1.
2.
3.

APPENDIX B

QUESTIONNAIRE TO CLERGY

A RESEARCH ON
MARRIAGE AND FAMILY LIFE

IN

TONGAN VILLAGES

(An English Translation of the Tongan Questionnaire)

DEMOGRAPHIC DATA

1. Age: Under 40 years:
40 years and over:
2. Years since Ordination: 1 - 4:
5 - 9:
10 - 14:
15 and over:
3. Number of Appointments served: 1 - 9:
10 - 19:
20 - 29:
30 and over:
4. Number of 'apis in Present Congregation: 1 - 20:
21 - 39:
40 - 59:
60 and over:

QUESTIONS:

1. i) Do you believe that the church has adequately helped its youth in their preparation before marriage? Please comment on your answer.

Yes.....

No.....

.....

- ii) Do you feel that the church has adequately helped good marriages to become better? Please comment on your answer.

Yes.....

No.....

.....

- iii) During the last twelve months did any young people come to you seeking counseling before they married? How many cases?

Yes.....

No..... Number of cases:

- iv) During the last twelve months, did any wife or husband, or married couple come to you seeking counseling? How many cases? What were the problems?

Yes.....

No..... Number of cases:

.....

- v) (a) Do you believe that your programs on both Mother's Sunday and Father's Sunday this year helped marriage in your congregation? What were the programs?

Yes.....

No.....

.....

(b) Do you feel that your program on Family Week helped the families in your congregation? What were the programs?

Yes.....

No.....

.....

(c) Please suggest two ways which will help to improve the present Family Week Programs.

.....

(d) Beside the church's official programs on Family Week this year, did you have any other program to help marriage and family life in your congregation? If yes, what was the program?

Yes.....

No.....

.....

(e) Do you believe that the church should consider the possibility of new programs to supplement our existing programs on marriage and 'api life?

Yes.....

No.....

2. i) According to our traditional custom, the husband should be the head of the family. Do you agree? Please comment on your answer.

Yes.....

No.....

.....

- ii) Please list below any three traditional customs which should be preserved for the strengthening of marriage and 'api life in Tongan villages today?
1.
 2.
 3.
- iii) Please list below any three traditional customs that you would recommend to be avoided for the protection of marriage and 'api life in villages today.
1.
 2.
 3.
- iv) Please list below any three Biblical or religious teachings which you would use as guidance in your family counseling.
1.
 2.
 3.
- v) Please comment below on the usefulness of the LOTU to marriage and family life.
-
-
-
- vi) Do you approve of divorce?
- Yes.....
- No.....
-
- vii) Do you approve of the Family Planning Program conducted by the Government Health Department?
- Yes.....
- No.....
-

3. i) Do you approve of our Land Laws?

Yes.....

No.....

.....

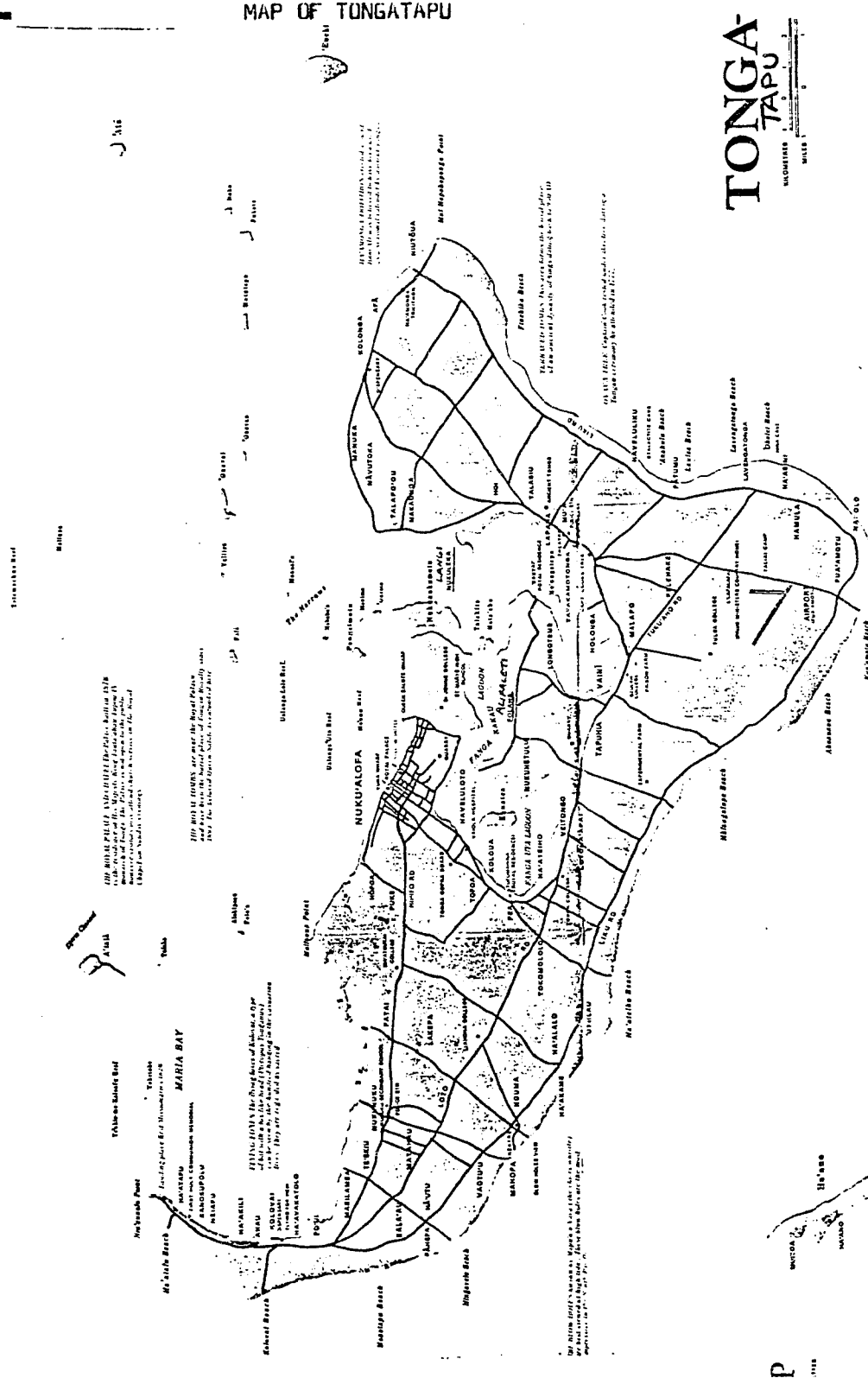
ii) Please suggest below three ways by which the church could help to improve the financial income and food supply of village 'apis.

1.

2.

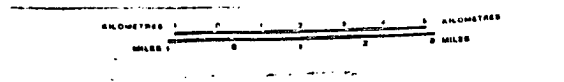
3.

The logo for Tonga-Tapu features the brand name in a bold, serif font. To the right of the text is a vertical scale bar with markings and the word "KILOMETRES" written vertically.

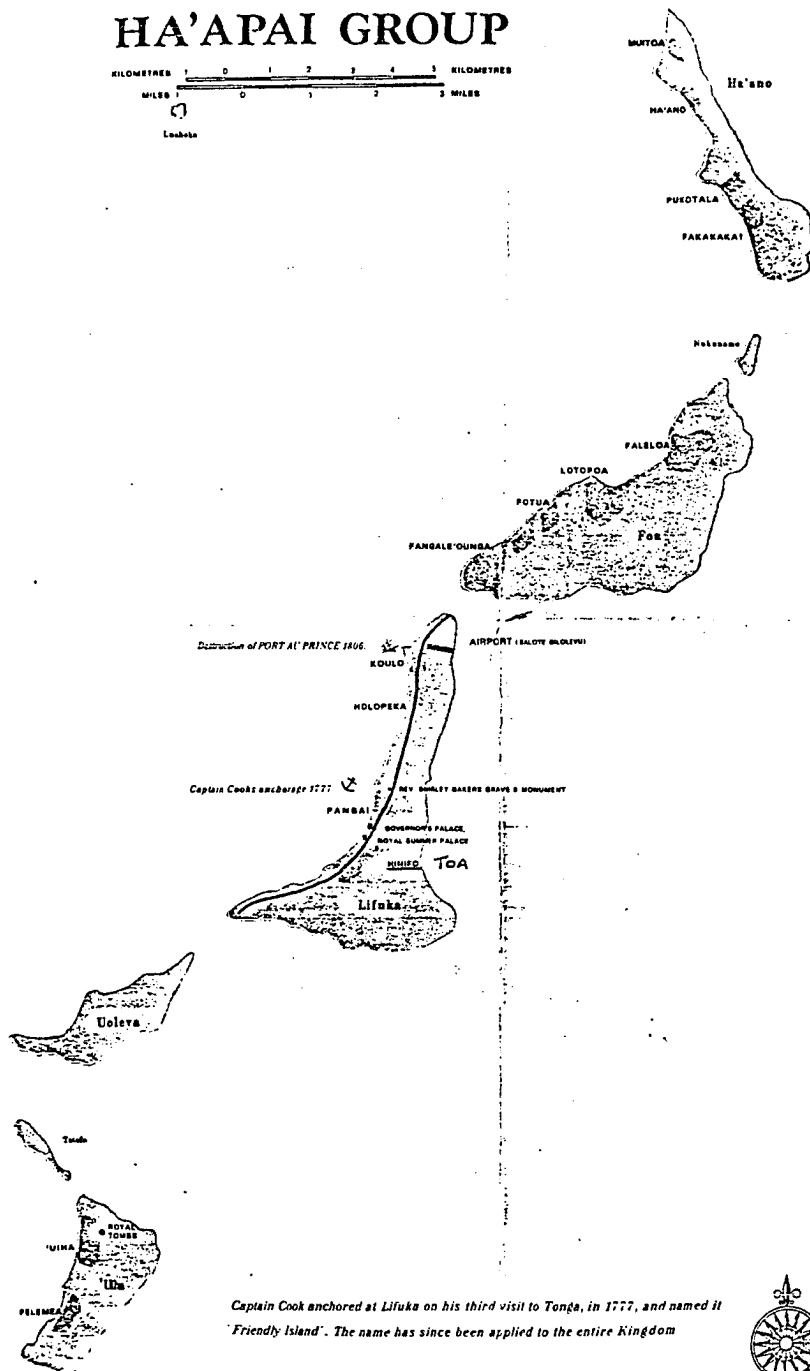
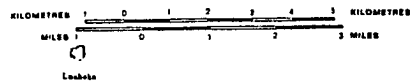


APPENDIX D

MAP OF HA'APAI



Part of the
HA'APAI GROUP



BIBLIOGRAPHY

REPORTS

"Report on the Seminar on Marriage and Family" (World Council of Churches Project, Geneva, the Pacific Islands, January 1971.

Williams, D.O., & E.J., "Report on Home and Family Life Seminars held in four areas of the Pacific, 1969 - 1972".

"A Report on a Consultation of an International Ad Hoc Advisory Committee of the Office of Family Ministries" (World Council of Churches), Malta, April 25 - May 3, 1973.

"Annual Report by the Roman Catholic Church on Education in Christian Living" June 1, 1972 to May 31, 1973.

Clinebell, Howard J., Jr., & Charlotte, "Report on Howard and Charlotte Clinebell's Four Months of Workshops in the South Pacific, June through September, 1975"

"Report of the Minister of Finance for the Year 1976."

"Report of the Minister of Health for the year 1976."

"Report of the Prime Minister for the year 1976."

"Report of the 1976 Population Census of Tonga" by the Government Department of Statistics.

"Report of the Department of Justice for the year 1977."

"Director's Report", Pacific Conference of Churches, Family Life Program, 1977.

Niukula, Paula, "A Report of the Family Ministry Leaders Training Course" (Pacific Conference of Churches) Suva, Fiji, February 1 - April 21, 1978.

"Directors Report", Pacific Conference of Churches, Family Life Program, March 1978,

"Minutes of Conference of the Free Wesleyan Church of Tonga", June 8-14, 1978.

MANUALS

"To Be More", Education for Christian Living Program, Roman Catholic Church, Nuku'alofa, Tonga, November, 1973.

"Stepping Stones for a Happy Marriage", Education for Christian Living Program, Diocese of Tonga, 1977.

PAPERS

Finau, Patelisio P., "The Churches' Role in Development in Tonga Conference of Churches - Development and Human Values"

Havea, Sione 'A., Principal, Pacific Theological College, "The Pacificness of Theology", Suva, Fiji, October 11, 1977.

"Towards an Adult Church in Tonga", Roman Catholic Church in Tonga.

EXTRACTS

Collocott, E.E.V., "Marriage in Tonga", Journal of the Polynesian Society.

Cummins, H.G., "School and Society in Tonga, 1826-1854", April 1977.

BOOKS

Barrett, C.K., The Gospel According to St. John. London: S.P.C.K., 1967.

Bultmann, Rudolf, The Gospel of John, A Commentary. Philadelphia: Westminster Press, 1975.

Clinebell, Howard J., Jr., Growth Groups. Nashville: Abingdon Press, 1977.

_____, Growth Counseling for Mid-Years Couples. Philadelphia: Fortress Press, 1977.

_____, The Mental Health Ministry of the Local Church. Nashville: Abingdon Press, 1965.

_____, & Charlotte H., The Intimate Marriage. New York: Harper & Row, 1970.

Cobb, John B., Jr. Theology and Pastoral Care. Philadelphia: Fortress Press, 1977.

Collocott, E.E.V. Tales and Poems of Tonga. New York: Kraus, 1971.

- Crane, E.A. The Tongan Way. Auckland: Heinemann, 1978.
- Gifford, E.W. Tongan Society. New York: Kraus, 1971
- _____. Tongan Myths and Tales. New York: Kraus, 1971.
- Grant, Robert M. A Short History of the Interpretation of the Bible
New York: Macmillan, 1963.
- Hau'ofa, Epeli. Our Crowded Islands. Suva: Fiji Times & Herald, 1977.
- Howie, C.G. Ezekiel, Daniel. London: S.C.M. Press, 1962.
- Kittel, Gerhard, & Gerhard Friedrich (eds.) Theological Dictionary of
the New Testament, Volume VI, Grand Rapids: Eerdmans, 1967.
- Latukefu, Sione. The Tongan Constitution. A brief history to celebrate
its Centenary. Nuku'alofa, Tonga: Government Printer, 1975.
- Lewis, Howard R., & Harold S. Streitfeld. Growth Games. New York:
Bantam Books, 1972.
- Lightfoot, R.H. St. John's Gospel (A Commentary) London: Oxford
University Press, 1960.
- Otto, Herbert A. (ed.). Marriage and Family Enrichment New Perspectives
and Programs. Nashville: Abingdon Press, 1976.
- Mace, David, and Vera. How to Have a Happy Marriage. Nashville:
Abingdon Press, 1977.
- _____. We can Have Better Marriages if We Really Want Them.
Nashville: Abingdon Press, 1974.
- Newbigin, Lesslie. The Good Shepherd. Grand Rapids: Eerdmans, 1977.
- The Analytical Greek Lexicon. Grand Rapids: Zondervan, 1970.
- Tupouniua, Penisimani. A Polynesian Village, the Process of Change.
Suva, Fiji: South Pacific Social Sciences Association, 1977.
- Walsh, A.C. Nuku'alofa - A Study of Urban Life in the Pacific Islands
Wellington: Reed Education, 1972.

PACIFIC BOOKS

- Crocombe, R.G. The New South Pacific. Christchurch, New Zealand: Reed Education, 1973.
- _____ The Pacific Way An Emerging Identity. Suva, Fiji: Lotu Pasifika Productions, 1976.
- Griffen, Vanessa, (ed.). Women Speak Out. Suva, Fiji: Fiji Times, 1976.
- Parkinson, S. The South Pacific Handbook of Nutrition. Suva, Fiji: Assembly Press, 1977.
- Tupouniua, Sione, Ron Crocombe & Claire Slatter (eds.). The Pacific Way. Suva, Fiji: Fiji Times & Herald, 1975.

OTHER RESOURCES

- Billingsley, Andrew. Black Families and the Struggle for Survival. New York: Friendship Press, 1974.
- Demant, V.A. Christian Sex Ethics. New York: Harper & Row, 1963.
- Dickinson, R. Line and Plummet. Geneva: World Council of Churches, 1968.
- Feucht, Oscar E. (ed.). Helping Families Through the Church. St. Louis: Concordia, 1957.
- King, Martin Luther, Jr. Why We Can't Wait. New York: Mentor, 1964.
- _____ Where Do We Go From Here: Chaos or Community. Boston: Beacon Press, 1967.
- _____ Strength to Love. New York: Harper & Row, 1963.
- _____ Stride Toward Freedom. New York: Harper & Row, 1958.
- Myrdal, Gunnar. The Challenge of World Poverty. New York: Random House, 1970.
- Patterson, Gerald R. Families. Champaign, IL: Research Press, 1971.
- Roberts, J. Deotis. Liberation and Reconciliation: A Black Theology. Philadelphia: Westminster Press.

Satir, Virginia. Peoplemaking. Palo Alto, CA: Science & Behaviour Books, 1972.

Thurman, Howard. Jesus and the Disinherited. Nashville: Abingdon Press, 1949.

Ward, Barbara, & Rene Dubos. Only One Earth. New York: Norton, 1972.

Wynn, J.C. (ed.). Sex, Family & Society in Theological Focus. New York: Association Press, 1966.